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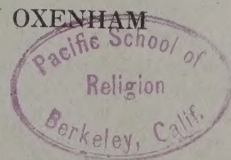
Life and Love

Life out of Death!
And after Winter—Spring!
Spring—and the sweet immortal breath
of Life in everything.
Life that with purpose throbs and glows,
Love that each day more wondrous grows,
Life crowned with Love in Him who rose
To Life on Easter Morning.

'Mid lilies fair,—
Life radiant at the Spring.—
Love burst the trammels of despair
And rose on joyous wing.
For Life was born anew that day,
When Christ Triumphant broke for aye
The Power of Death, and led the Way
To Life on Easter Morning.

So keep we now this Feast of His bestowing!
So rap we now this Harvest of His sowing!
Nor Life, nor Death, nor aught that is can sever
Us from His Love—forever and forever.

JOHN OXENHAM



ON THE HORIZON OF THE CHRISTIAN CHURCH

C. F. ANDREWS SAILS FROM AMERICA

Mr. C. F. Andrews, the intimate friend of Mahatma Gandhi, sailed on April 5 for England, and thence for India, after having spent several months in this country during which time he has been giving special attention to problems of interracial cooperation. Another of his major interests while in the United States has been to make preliminary plans for an extended visit of Rabindranath Tagore to this country under the auspices of a national committee which is being formed under the leadership of the Quakers. The last weeks of Mr. Andrews' stay in America were devoted largely to the writing of a new book under the title "What Christ Means to Me," in which he is endeavoring to gather up the results of his reflections upon his experience in India as they relate to his deepest religious convictions.

DR. MOTT MEETS EASTERN ORTHODOX LEADERS

Leaders of the Orthodox Churches of Bulgaria, Greece, Jugoslavia, Rumania, Egypt and also of the Russians in Western Europe, came together upon the slopes of Mt. Pentelikon near Athens from February 25 to 28, under the chairmanship of Dr. John R. Mott, to confer about the policy of the Y. M. C. A. and the Y. W. C. A. in lands where the Orthodox Church constitutes the main religious group. It is a matter of large significance that the Christian Associations have found the way for such thorough cooperation with the Eastern Churches as to be able to command their full and enthusiastic confidence. At the conference in Greece, both the Orthodox Church leaders and the representatives of the Christian Associations expressed the conviction that both sides had much to learn from a mutual exchange of what was best and deepest in each.

FACE QUESTION OF RELIGIOUS LIBERTY

The question of the freedom of Christian colleges in China to provide religious instruction for their students is apparently becoming more, rather than less, acute. Present government regulations require that "students shall not be compelled or induced to participate in religious exercises" and that "no religious exercises shall be allowed in primary schools." The ministry of education has interpreted this as prohibiting even voluntary religious education in junior middle schools as well as in primary schools. At the last meeting of the Board of Education of the General Assembly of the Church of Christ in China (the united body formed by the merger of several denominational groups) the issue of religious education was the most pressing one. Those present felt that "principles fundamental to Christian education" are infringed by the present regulations and their interpretation. The gathering declared that voluntary religious education which does not interfere with the liberty of pupils should certainly be allowed and it was decided to frame a petition to the government embodying this point of view in order to secure if possible a modification of the rigidly prohibitive regulations.

GOODWILL DAY MATERIAL AVAILABLE

Goodwill Day, as every well informed peace worker knows, comes on May 18, the anniversary of the opening of the First Hague Conference in 1899. The World Federation of Education Associations asks schools throughout the world to observe this day. The Federal Council of Churches urges its observance in Sunday Schools. Since May 18 comes this year on Sunday, this will be peculiarly fitting, while day schools will observe it either in Friday programs or on Monday as may be most convenient. A package of Goodwill Day material for

this year is ready. It is a fat package of sixty-five mimeographed pages including the story of the day; a 1930 Message from the Children of Wales; notes on the progress of peace in the schools of this country and abroad; pageants, songs and project suggestions including declamations, poems and lists of appropriate topics for essays; and suggestions for the best possible observance in the day school and the church school. Price of this package postpaid 25 cents. Address, The National Council for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C.

PROHIBITION FOUNDATION EXTENDS SURVEY

Rapidly completing plans for launching an extensive survey of National results of the Eighteenth Amendment, Charles R. Jones, Chairman of the American Business Men's Prohibition Association, has announced the nucleus of an Advisory Board which will cooperate in the development of the inquiry and includes the names of distinguished leaders in educational, professional, and industrial lines. They assure a thorough-going investigation. The Advisory Board membership will include prominent men and women representing practically every section of the country. Through their united counsel and co-operation, the economic research program of the foundation will be speedily pushed. Personal inquiries and direct correspondence with executives and business leaders in many lines have brought to the foundation headquarters notable data confirming the belief that national prohibition, wherever it has been fairly enforced, is proving of remarkable benefit to business, labor and the standards of living in general. The foundation is assembling this material and is utilizing it in a series of news releases, already begun, to the press of the country. The remarkable testimony recently presented at Washington on behalf of national prohibition will be effectively marshalled, together with other first-hand data based upon the personal experience and observation of business leaders regarding conditions at the present time compared with those which existed under the legalized saloon system.

SEEKING BETTER UNDERSTANDING WITH INDIA

The Viceroy's address to the Legislative Assembly of India, says the *Manchester Guardian* for January 31, 1930, emphasized three points: (1) The government would not be in any way diverted from its declared policy. Dominion status was the goal. The swiftness with which it would be reached depended very largely on the cooperation of the moderate Indian leaders who would have in the conference a great opportunity to help construct the future constitution of India. (2) The conference would probably be held in the fall of 1930, following the publication of the Simon Commission's report. The government would not tolerate "unconstitutional and illegal methods of civil disobedience." There seems to be however, a growing tendency on the part of English journalists to create an atmosphere in which understanding between Great Britain and India may have an opportunity to develop. *The Spectator* says: "Too often the attention of statesmen is focussed on immediate problems of government, and the vision of the far-off horizon is obscured. What we are asking for is that there should be a new mental outlook in this country toward India, its problems and its peoples, and a greater tendency on the part of the politically-minded in India to appreciate our difficulties. Assuming that there is no higher destiny before India than as a free member of the British Commonwealth of Nations, people of goodwill in both countries should try to dissipate the misunderstandings that have arisen during the past quarter of a century."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

The Lily or the Crocus as Easter Tokens?

JUST why are certain tokens accepted as the symbol and accompaniment of respective holiday festivals and sacred anniversaries? Sometimes the token is doubtless accidental while at other times it is based on an association hidden in legend and tradition. In any event we accept them as a matter of course and weave them into our schemes of observance. Who could think of the Christmas season apart from the holly wreath and the fir tree? There is an appropriateness between the thought of the freshness of the evergreen and that of the eternal life which the Babe of Bethlehem came to enrich.

How much, we wonder, are our thought and attitude influenced by these tokens which are made so nearly a part of the anniversary observed. More than we realize, we suspect. Our thought now turns to Easter of course. We think in terms of the Resurrection and immortality. And its symbol? It is the Easter lily. We have just awakened to what we believe to have been a subconscious protest against the lily as suggestive of the Easter motif.

"In the beauty of the lilies Christ was born across
the sea

With a beauty in his bosom that transfigures you
and me."

Yes, they are appealing lines, eloquent in their poetic tenderness. The picture they present is a pleasing one. But this poetic allusion to the flower-strewn countryside of Galilee is inadequate when transformed into a tacit interpretation of the Easter message.

To be sure the stately lily is a symbol of purity and beauty, but to us its waxen whiteness and its faint perfume betoken death rather than the power of the Resurrection. The lily suggests the anemic. It comes from the sheltered places. It is transitional and quickly perishable. Easter brings us hope—not the faint hope of inarticulate desire, but hope born of struggle and triumph. When one is struggling with doubts and difficulties, with sorrow and privation, his heart cries out for assurance that there is triumphant life ahead. It is a time when pious sentimentalities will not suffice. The lily may add to the artistic sense and appreciation of Easter observance but it fails as a symbol of the power of the risen life.

The Easter time is suggestive of courageous adventure. While, according to the poetic lines, the boy Jesus was born among the lilies, he went out

from them in following an ideal that led him over the rugged highways of life and athwart the selfish purposes of men, where lilies do not endure. He dared match his truth against principalities and powers, risking all and apparently losing all in the night of humiliation and defeat. It was the demonstration of the invincibility of his life and truth over the forces of selfishness and evil, that brings the necessary power of the Resurrection.

This power comes through heroic faith and courageous struggle. There is a sense of the indomitable about Easter that we must not lose. The evanescent aroma of a hot-house lily is entirely inadequate to bring one this sense of adventure and victory.

Sometimes, while the rigor of winter still lingers in early spring, while the snow may still be on the ground, we are greeted by little wisps of green here and there, telling of the abundant life just ready to burst forth. The winds may still be blustery and icy, another covering of snow may come, but almost before we are aware, the hepatica, the arbutus and the crocus fling their brave, cheery signals to us that invincible life is on the march. Are these not truer tokens of Easter and the Resurrection?

Easter Comes Late This Year

IT IS rather confusing and sometimes disadvantageous to have Easter moving up and down in the calendar from year to year, occurring sometimes in March, sometimes in April. One never knows a year in advance, except as he figures it out from an almanac, when Easter will come. In many ways it would be a satisfaction to get this important anniversary stabilized, as the proposed reformed calendar would do.

In reality, Easter cannot be stabilized. It cannot be made to conform to the precision of calendar requirements. The Resurrection does not come to us by observation nor by the "processes of the suns." Easter often comes late in our lives. Into some lives it never comes. The Resurrection cannot come into the heart ruled by selfishness and sin. Except the grain of wheat fall into the ground and die, there can be no rebirth into the fuller, wider life. Except the heart lose itself in the divine purposes for humanity, it dies in its own barrenness. "Many a person has worried himself into a nameless grave," said Emerson, "while here and there a great soul has forgotten itself into immortality." Obviously, no mathematical

formula, no calculation of times and seasons can predict when a soul may experience the fulness of Resurrection. It may be early—it is often late, tragically late.

It is true in our group life also. Through his spirit of love, good will and peace, Christ ever strives to leaven society and the life of nations. Every betrayal of his spirit through hatred, strife and the cunningly devised fables of force, nails him anew to the cross, while the world still gropes and travails in the valley of the shadow.

How late, how pitifully late, does Easter come to the nations! By every token it should have come this Easter time: a weary world burdened with the armaments of destruction; world-wide aspirations for peace; a world pact declaring an end of war; five great nations meeting together just preceding Easter

in the year of the nineteen hundredth anniversary of Pentecost—meeting presumably in the spirit and purpose of the Peace Pact to make action conform to profession. With what result? Weeks and months spent in wrangling and bickering, with scarcely a suggestion of a touch of the new and rising life of good will among men. The Conference adjourns in time for Easter—tragic mockery—but Easter has not come to the nations.

But it will come, if we continue to work for it and faint not. While deeply disappointed we should not be dismayed. Through the gloom, glimmerings of light pierce the darkness of suspicion and fear, and the pride of position and power. Just as surely as the power of the Resurrection is widely and ever more widely felt among men, nations will yet begin to forget themselves into immortality.

An Easter Morning in Palestine

BY MERRILL L. HIATT

CAN anyone imagine anything more inspiring than to stand on the top of one of the beautiful Palestinian hills with only God for a companion?" I heartily endorse these words for it has been my good fortune to have had that glorious experience. One evening last July I stood on the top of Mount of Olives and looked down into that great depression, the Jordan Valley, with the Dead Sea at the bottom. To look into the bottom of the earth is in itself an immense thrill. But combine with this the historic and sacred tradition of the spot and the untold grandeur of a Palestinian evening in the shadows of the sinking sun and one finds himself engulfed in as inspiring and magnificent a setting as can be imagined. As the sun nestled slowly behind Jerusalem, the Holy City, the shadows seemed to creep silently and almost reverently down across that tremendous barren expanse to the Dead Sea, changing the greenness of the water to the gray of night. Then with that same apparent caution and tenderness, as if to lull the surrounding landscape into peaceful sleep, they ascended the Transjordan hills and as stealthily crept away across the Moabitish plain, leaving the entire panorama enshrouded in the delicate shades of twilight. In the glories of such an experience one cannot help but feel the hand of God as it guides and directs the beauties of the receding day and the glories of the oncoming night.

From another part of the Mount of Olives one can look off toward Bethlehem. It seems almost a dream to me now that I spent last Christmas eve in that sacred town. A group from the Friends Schools at Ramallah went to the celebration at Bethlehem on the eve of the Greek Orthodox Christmas. Before going into the city we went down into the valley below the town to the "Shepherds' Field." It is from this field that tradition holds that the shepherds saw the star which led them to Bethlehem and to the feet of Christ. There under a sky which was a veritable diadem of twinkling stars we sang Christmas carols. As never before the true meaning of those words,

"Oh little town of Bethlehem
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by."

were revealed to me. And then as if led by a star we ascended the long winding road to the town. All was bustle and confusion and it was somewhat difficult to pick a path through

the crowds of street vendors who lined the open passage way up to the entrance to the Church of the Nativity. There was also confusion within the church.

If one lets his mind be disturbed by the almost riotous and very ritualistic features of the church celebration the true significance of the evening will become obscured and meaningless. For within the sanctuary was a seething and curious mob and all about one could hear the chanting of the numerous priests as seemingly each strove to outdo the others. But the true spirit of the event was found in the little crypt behind the Greek altar. Tradition marks this as the spot where the manger stood in which Jesus lay. And it is here that one can find the comfort and inspiration that should be had on such an occasion. The little room was filled to overflowing and each seemed to be in an attitude of prayer as he realized the sacredness of the spot, realized that "the ground whereon we stood was holy ground." And as a chorus of Russian pilgrims poured forth the soul rending strains of Christmas music I felt as never before that I was in the House of God.

The Easter season is also marked with extended festivity. At this time of the year Jerusalem is always over-filled with hordes of pilgrims from all parts of the Near East. As at Christmas the glamour and ritual overshadow the true spirit of worship and reverence which should be felt at such a time. (I, of course, am speaking only of the effect upon those persons who have been raised in the simplicity and humbleness of the Quaker faith rather than those who are accustomed to find their religious satisfaction in the tremendous ceremonious practices of many of the eastern churches.)

The celebration of the "Holy Fire" is without doubt one of the most interesting and curious practices of the Greek Orthodox church. It takes place the day before the Greek Easter in the Church of the Holy Sepulchre. Hundreds of the pilgrims go into the church the night before in order to have a vantage point for the ceremony the next day. By early morning every nook and corner of the building is filled to capacity. It is at times an almost hysterical mass of humanity. About noon the great procession of the church dignitaries, all robed in the "splendor of Solomon" enters the church and approaches the Holy Sepulchre—one of the spots marked by tradition as being the location of the rock-hewn tomb in which the body of Jesus lay. The high priest then casts off all of his robes but one of pure white and then alone enters the Sepulchre to

receive the "Holy Fire from heaven." Many of the more superstitious people still believe that the flame of the candle actually does descend from heaven. But the more educated have long since abandoned any such belief and look upon the ceremony as a mere ritual rather than a miracle.

In another part of Jerusalem is a spot known as the "Garden Tomb." About fifty years ago General Gordon, in his excavations, discovered this place which to him is more in agreement with the details surrounding Golgotha and the tomb in the rock, as portrayed in the Bible, than is the Church of the Holy Sepulchre. Some believe one was the scene of the crucifixion and burial while others choose the latter. Personally, I don't try to choose between them for we don't know and probably never will know definitely. I like to think, however, of the Garden Tomb as being the place, for herein one finds the beauty and charm of nature which are so akin to the love and sympathy of Jesus. Here one finds peace and refreshing fragrance in contrast to the turmoil and incense of the Holy Sepulchre. Here one can sit quietly and undisturbed and mentally drift back to the wonders of that first Easter morning. In the back part of the garden is an old Hebrew rock-hewn tomb. Perhaps it is in this that His body was laid and from which He arose "to ascend unto His Father and to His God."

It was in this garden that a group of the Friends from the Palestine and Syria Yearly Meeting held a true Easter service. As we sat together in quiet before the tomb, surrounded by the splendor of nature made fragrant and beautiful by the early morning dew and as the sun began to creep over the hills and to cause the whole surroundings to sparkle as if alive with the joy of heaven, there seemed to come over us that calm and quiet of the ever abiding love of God. We waited upon the Lord, half expecting to see the door of the tomb open and Jesus come out triumphantly as he did so many years before.

At this, the approach of another Easter season, let us not think of Palestine as a country distressed and torn with religious, political and racial strife but as a land which is the homeland of Christ, a land which though poor in material wealth is rich in the traditions of Christianity. Let us imagine ourselves standing on the top of one of the Palestinian hills, looking out upon the spots where Jesus played as a boy and taught as one having authority. It is as if we were surrounded by the glory and the over powering love of God.

Columbia University.

Christ as Christianity

LET us not forget Jesus in our admiration of what his teachings and influence have done in the world. Let us not think more of the transfiguration than we do of Christ himself. We must not count his robe dearer than his person, nor value relics higher than his presence, or exalt systems and sects and creeds and rituals or even the church itself, above the living Christ.

Christ is Christianity. Take him away, and there is nothing left. The church collapses. The cult dies, and civilization withers. We succeed only as our work reveals, honors, exalts and glorifies him. The great thing about a sermon is the revelation of Christ it may contain. It may be eloquent or plain, but if Christ is there, it will cast a spell. It is not the place, but the Christ in the place, that makes it holy. It may be a stately temple or a plain chapel or a spot in the open by the riverside, but if Christ is there, heaven brushes earth. Christ is Christianity. "And I, if I be lifted up from the earth, will draw all men unto me." No wonder the sole memorial of our faith is the remembrance of Jesus.—DR. J. I. VANCE, in *The Breaking of the Bread*.

Nicodemus Temporizes

"Have you heard of a young man named Jesus?
He's talked about now everywhere.
(Speak softly. Centurions might seize us
And strip the insignia we wear.)
He's going about with queer people
And eating with sinners too gay,
And doing strange things that will keep all
The country stirred up night and day.

"He opens blind eyes and cures cripples,
While the Scribes and the Pharisees spy
On his doings with frowns. There are ripples
Of threatenings, as he goes by.
His eyes are serene and discerning;
His answers disarm, disconcert;
Discrediting some of our learning,
He bandies with words to our hurt.

"It wouldn't be safe to espouse him?
He's wonderful, though, wise and good.
And one of our Rulers allows him
To make his odd claims understood.
On account of my public position
I hardly dare parley with him—
It might put me under suspicion,
My prospects and influence dim.

"I would like to know more about him.
I'm drawn by his singular face.
The Sanhedrin voted to flout him.
You say it would be a disgrace?
I suppose that discretion is better.
I could hardly accept him as guide.
We are hampered by Law—its strict letter . . .
There he comes! Let us just step aside. . .

Part II

NICODEMUS SPEAKS TO JOSEPH

"Friend Joseph of Arimathea,
In *secret* we came to our Lord.
At last we spoke in the Sanhedrin—
That our Law should to Jesus accord
The justice of judicial hearing.
But now we have come to his Cross.
Discarding all guise diplomatic,
Oblivious to all but our loss.

"I *openly* bring of my linen
With spices of aloes and myrrh;
With all the world watching we'll lay him
In *your* massive stone sepulcher?
But Joseph—*why are men cowards?*
I weep, broken-hearted with you.
Did you hear him say: *Father forgive them . . .*
They know not—what they do . . . ?

HARRIET OLDS HENDERSON.

The Wyoming, Washington, D. C.

The great aim is to form a moral public opinion that will make the threat of war as obsolete and ridiculous as dueling. Anyone who imagines that by any number of conventions and agreements and self-denying ordinances, the world is going to substitute for inhuman, a more humane method of war, lives in a fool's paradise. The hope of the future is getting rid of war itself.—LORD OXFORD and ASQUITH.

Message of the Later Isaiah

A Paper Read March 31st before the Richmond Ministerial Association

By JOHN R. WEBB

(Continued from last week)

THE distinguishing feature of the second section is the development of the prophet's teaching concerning Yahweh's servant. The four so-called "Servant Songs," in metre and style stand out from the context in which they are found and their teaching possesses greater depth of insight. The title, "Servant of Yahweh," hitherto applied to individuals, is here applied to the nation in its corporate capacity. Some have argued that the servant is an individual, but almost certainly he is a personification of Israel. "The suffering servant," writes Professor Guillaume, "is the picture of a man who voluntarily set himself to carry out the mission entrusted to him by Jehovah through misunderstanding, persecution and death, who was regarded as an object of man's aversion and God's wrath, and who after his death was realized to have been bearing in loneliness of soul the punishment of sins which he had no part in and whom God vindicated before the eyes of men. It is the most impressive picture in the whole of the Old Testament."

ISRAEL, THE SUFFERING SERVANT

Yahweh bids the nations consider his Servant Israel whom he sustains and loves. He has equipped him like the prophets with his Spirit so that he may publish the true religion to the nations. He shall be gentle, not crushing the damaged reed, or quenching the feebly-burning wick. Faithfully, he shall publish the true religion and all lands shall look to him for direction.

Then, in the second Song, the Servant of Yahweh speaks, bidding the far lands harken. For them he has a glorious message: "Yahweh has from my earliest days ordained and nominated me to be his servant. My mouth he has made like a keen blade for I am to speak for him a piercing word. Like an arrow saved in the quiver for a special quarry, he has made me ready against the time. And now the moment has come. Yahweh purposes to bring his exiles home. I am glorified in his sight and he is become my strength. Nor will this task suffice Him: He will make me a light for the nations to achieve a world-wide deliverance."

Again, in the third Song, the Servant is the speaker: "Yahweh has given me the eloquence of a disciple that I may know how to answer the godless with upright words. Every morning he imparts instruction to me as to a disciple, nor have insult and cruelty caused me to shrink from the tasks he has set me. Through his help I have not been overwhelmed; upon me, confident that I shall not finally be put to shame, these cruelties have made no more impression than though I had been flint. My vindication is near. Let any accuser come forward and we will submit our case to Him. He will help me—who will pronounce me wrong? My adversaries shall perish like a moth-eaten garment."

In the fourth and last Song, Yahweh announces that his Servant Israel shall be raised to a position so glorious that, even as many were appalled at his pitiable plight, so nations shall do him homage and kings be reverently silent in his presence, beholding so wonderful, so unheard-of a transformation.

Then, the nations begin to speak, and they ask: "Who could have believed what we have heard? To whom was the working of Yahweh revealed? Now, we recognized that it was our sicknesses and pains which he was bearing when we thought him stricken with leprosy by God as the punishment

of his sin. Not his sins but ours were the cause of his suffering: he suffered chastisement in order to bring us prosperity and healing. We, not knowing Yahweh the Shepherd, wandered as sheep having no shepherd: but upon him Yahweh made to light the sin of us all."

THE PROBLEM OF SUFFERING AND SIN

Suffering, this prophet says, may be a mark of God's favor, and sometimes it is the servants of God who suffer most, and even for the sins of others. The hand of God was indeed upon the Servant and the reason was sin; yet, the sin was not his, but theirs. So Israel has been suffering for the sins of other nations. The suffering which earlier seemed to be the Servant's misfortune is now seen as his wisdom which shall issue in his glory. His sufferings seemed to have fallen upon him as the consequence of his fidelity to the Word committed to him; the prophet had inevitably become the martyr.

The real contribution which the prophet made to religious thought was not in his predictions, but rather in his new view of suffering. It was he who first reached the idea that good men and good nations might suffer for the sins of others, and through their sufferings others might be led to hate their sins and turn to God. It is the life and death of Jesus that later show the full meaning of what this prophet was feeling after. A suffering Israel did not, in actual fact, lead the world to God, but a suffering Jesus is doing so.

The exile, though a punishment of God, will also be a providence of God, for it will teach the people to be independent of the externals of worship and to look only upon the religion which consists in a man's heart being right with God. True religion is not a matter of any particular place or building, as Jerusalem and its temple, it is a matter of the heart, and those who serve God best may suffer most. And the Servant's sufferings are not only vicarious but redemptive, as the nations are led to see and to say: "The discipline which procures our peace was upon him and with his stripes we are healed."

A UNIVERSAL MESSAGE

While the prophet thought only of the problems of the men of his day, in his interpretation of Yahweh's world-wide purpose and in the faith and devotion which his words inspire, he gave to all mankind a universal, undying message. He hoped for a nation consecrated to the service of mankind which was willing to rely on the patient methods of Yahweh's training, and the spiritual forces of love, patience and self-sacrifice. Through seeming failure and defeat, the way of the Cross was the way of lasting triumph. International service could not avail unless prompted by the spirit of sacrifice in altruistic service. With fear and hate and self seeking controlling men's minds, the altruism of international service could scarcely emerge.

The prophet's ideals for culture, safety and justice were strange to those more bent on national than on international aims. "Men still look with scorn on national patience and humility," comments a recent writer, "when compared with blatant patriotism and bravado, trusting to physical force to establish the ideals for which they stand. Yet, the world needs that splendid discontent with nationalism for its own sake and the substitution of the common good of all." "Patriotism is not enough. Even when the motive is not national aggrandizement but merely the restoration of a nation in sore

distress and disaster, the servant of God must not be content with national service for the nation's sake."

The problem of Israel's deliverance from exile, their return and their restoration to their position in their own land as the Chief Servant of Yahweh to humanity was both political and spiritual. Cyrus was the solution of the political side, and as he moved down upon Babylon, the prophet felt that the political difficulties in the way of their return were as good as removed. The moral and spiritual difficulties were to be solved by the Servant and his service. The hope of restoration, the certainty of the people's redemption, the certainty of the rebuilding of Jerusalem, the certainty of the growth of the people to a great multitude are all woven by the prophet through and through with his studies of the Servant's work. There remains now to take possession of Jerusalem, to rehearse the vocation of the restored people, and to realize all the hopes, fears, hindrances, and practical problems of the future.

PICTURING THE MESSIANIC KINGDOM

In vivid outline, the prophet pictures the future Messianic kingdom. Its background is furnished by the rise of Cyrus, the deliverance of the waiting exiles, and the restoration of with Zion as the special place of interest. "The prominent figures are the noble saints of Judah awaiting the divine commission with which to undertake their task. At the center of the picture is the divine figure of the Messiah, the personification of vicarious suffering and of immortal love. Above and surrounding the whole scene is the glory of Jehovah, who is himself the king of the earth and the welcomed ruler of the lives of men. The theme of the picture is world brotherhood.

It is a picture of a new era and a new world, of a regenerated society and a redeemed humanity, of universal peace and goodwill, and, last of all, of God himself establishing his own dwelling place upon earth and living fully and eternally in the hearts of men." Thus, Professor Battenhouse interprets the picture. The gospel of an eternal hope and a universally redeemed humanity began to leaven the thought and the aspirations of those who recognized the voice God, at the basis of whose reasoning was the fact of God and his relation to the created world.

The glowing pictures of the future of Jerusalem, the crowning glory being the holiness of the citizens, still await a final fulfillment. When later, Jesus Christ as Son of God was accepted by the faithful few in Israel, the Light of the World was made manifest and the nations are continually being drawn to Zion's bright light. Israel's exiled children brought home from distant lands will make radiant the face of Jerusalem and her heart will beat wildly for joy. "In the new city gold and silver shall replace brass and iron: Peace shall be her magistrate and Right her governor. Violence and ruin shall no more be found in her midst: the walls which protect her shall be called "Deliverance" and the gates through which throng the peoples and their treasures shall be called "Renown." She shall need no sun or moon, for Yahweh shall ever be her light and beauty, and His is light that knows no setting."

Yahweh's nearness is the cause and guarantee of man's felicity. Man's selfishness and evil-doing must be punished, but after punishment come forgiveness and restoration. Yet, not for the individual or for the nation alone, for Yahweh's plan is to gather all nations and deal with them in such a way that the survivors become voluntary missionaries to their heathen brethren. His servants shall be called by another name, for a new name would be required to correspond to the new character of the citizens of the new Jerusalem.

The majestic Sovereign, Yahweh of Abraham, Isaac and Israel, is the one God of the universe, All-great and All-loving, who would reveal Himself to Israel, and through Israel to all nations of mankind. Through his Servant, he would interpret suffering as a transforming power and a medium for

service to those who come to understand. As an individual and as a collective group functioning in one body, this Servant brings the love of Yahweh to light all hearts blinded by sin and impart a life that transforms from selfishness and creates a yearning to share all good things everywhere with those willing and able to receive them.

The message has gone forth and the glorious day is dawning as men recognize the claims of the All-Father, made very real by his Son who through his serving body, the Living Church, through which the Holy Spirit expresses truth and goodness, is gradually radiating the spirit of love and goodwill to all mankind. While the vision tarries and it is called "Today," all are invited to share the life and express it also in loving service. This, in substance by way of recapitulation, is the wonderful message of the Later Isaiah.

A voice, a light, a vision clear, reveals
A glorious truth to suffering men who go
At Love's command, that they might learn to know
The joy of friendly service, which one feels
When striving helpfully to place the seals
Of fellowship on hearts estranged by woe;
From God receive, and then to men bestow
The grace that hurts to cleanse, then gently heals.

Arise and shine, O Israel! Thy God
Is near to bless, and blessing girds with might
His servants taught to feel and act in love
Toward those in need; the Lord of Life has trod
The way Isaiah points—how love makes right,
Intensely felt, and fits for Heaven above.

The Western Christian and the Far East

BY HENRY T. HODGKIN

THE West must begin to take the Far East seriously. She does us. Years ago she tried exclusion of foreigners—we would not brook it. Now she knows better, and takes our presence for granted, and fights only to end unequal treaties. We are maintaining exclusionist policies, keeping out Chinese labor and goods. Will she endure exclusion any more than we did her similar policy years ago? It is not enough to ask about the attitude of the Church on these questions—the Church is too indefinite. I am interested in the attitude of the individual Western Christian toward the Far East.

To the Western Christian, the East has thrown down the gauntlet. After a long struggle, the conservative Easterner finally realized that Christian missionaries were good people who wanted to do good. In that era great advances were made. Then came the intruding economic and political invasion of the West, and Easterners decided that Christianity had been only the opening wedge for Nordic exploitation. Young China is crying out against what he calls the "cultural exploitation" of China—the attempt to impregnate the Chinese people with a new set of ideals. They ask, "Is the spirit of Jesus the spirit of imperialism, of aggression?" Then came the World War, and they ask us now, "Can it be that you have learned anything about Jesus?"

The East can appreciate Jesus. There is something in him that gets hold of the peoples of the East. As the Hindoo said to E. Stanley Jones, "No one else is seriously bidding for the heart of humanity." The East and the West need to approach Jesus together. There are hidden meanings and unveiled beauties which we can never find in the Master until the East shows them to us. And we, too, can help to interpret him to the East. Neither the East nor the West can fully appreciate Jesus without the aid of the other.

From Our London Correspondent

Letters of Observation and Comment

WHEN Winston Churchill, English statesman, was in America recently he was greatly offended; in fact his feelings were very much hurt. It all came out the other evening, when as the guest of honor at a banquet given by the Allied Brewery Traders' Association, he made a speech in which he reproved Americans severely for their irreverence toward what he called "one of the gifts of God to man." The gift referred to was liquor and the irreverence had to do with the undignified name which Mr. Churchill heard applied to it, namely, "hooch." This caused Mr. C. "great pain." He thinks that on this basis it would be possible to "reduce all the romance of life to barrenness."

Please note, kindly reader, that Mr. C. was guest of honor at a banquet given by "The Allied Brewery Traders' Association." Please remember also that not long ago Mr. C., upon his return to England, wrote a series of articles under the caption, "What I Saw in America." His article on law enforcement as it referred to the 18th Amendment evidently pleased the officers of the Association. I hope my readers in America will note this whole matter and never again be guilty of such disrespectful conduct as to use the word "hooch" as applying to "one of God's gifts to man." It is rather hard on His Satanic Majesty to ascribe to God the giving of the one thing of which he (His Satanic Majesty) is doubtless most proud. But anyway, let's be more courteous to visitors to our shores, especially to a man with the powers of observation and the tenderness of feeling that Mr. C. evidently possesses. It may have been late in the evening when the above statement was made by Mr. Churchill!

Then too, Mr. Churchill's sense of justice and his wide interests in the rights of men were greatly shocked by the way in which the "fundamental rights of the individual" were being "invaded" by our law enforcement officers. He protests that "governments do not exist for this purpose but that they do exist to enable individuals to exercise their rights as long as they do not trench upon the interests or the rights of others. He is quite sure that "the intrusion into the sphere of individual liberty is always followed by evils and reactions which produce a whole crop of unfortunate events." That is just what we Americans thought when we adopted the 18th Amendment and passed the necessary laws for its enforcement. We were, however, thinking of the individual rights of the mothers and children and not of those of the father who drank

strong drink. We "plumb" forgot him. What a pity! Perhaps, however, it may be as well for us to try out our idea a little further.

ON THE ARTS OF PEACE

In contemplating the remarkable popularity of the Italian Art Exhibition in London, one's mind begins to run back along the rather unusually cordial relations between Great Britain and Italy and the political significance and results of this kindly relation. For be it known that there has practically always existed between Great Britain and Italy the most cordial feeling. This fact was of the utmost importance at the beginning of the World War. At that time Italy was a member of the Triple Alliance which included Germany and Austria. She had joined this alliance because of her fear of France and Russia. From almost any point of view it would be expected that she would join the Central Powers in the war. But Great Britain's naval power and her control of Gibraltar, giving her easy access to the Mediterranean laid Italy particularly open to Great Britain. In fact the friendship between the two countries had made other countries more respectful to Italy for fear of the British navy. But for this cordial relation, the Italian Exhibit would never have come to London. It is needless to suggest that Mussolini would not approve just now of sending this exhibit to France. There is talk of reciprocating by sending a British Exhibit of art to Italy. The pictures of Reynolds, Gainsboro, Constable, Turner, Crome, Hogarth and others could make up such an exhibit. The value of such "gestures," if these exchanges are nothing more, to international understanding and good will is inestimable.

RIVERA AND SPAIN

"Princes and Great men in Israel" are falling on every side. The last to fall are Primo de Rivera, until recently Dictator of Spain, and Lord Balfour, one of Britain's greatest statesmen. Just before his sudden death General Primo wrote a series of articles for the *London Times* in which he tells the story of his activities in gaining control and in his work as Dictator. The difficulties now existing in Spain will attract the interest of everyone and the outcome will be watched with eager hope for results that will be to the betterment of conditions of the people. Spain will either emerge from her mediaeval condition and move toward her rightful place as one of the first rate nations of the earth or she will retrograde still further. Ignorance is

at the bottom of Spain's eclipse and she will not pass from the shadow until her people are given the opportunity of modern education.

RANKS BALFOUR HIGH

It is doubtful if the death of any statesman in the recent history of England has caused the genuine regret and brought into a review a life of such singular usefulness and value to the nation and to the world, as has that of Balfour. One hopes that the opportunities afforded by the abundant reviews of his life and its varied interests and unparalleled achievements that will appear in the public press of every nation will be read diligently by all English-speaking peoples, especially, and in a teachable attitude of mind, so that the lessons they contain may be well learned. And this applies not only to his work as a statesman but also to that as a scholar; for Lord Balfour was as much the latter as the former. Especially in the field of philosophy was he an original thinker and his contribution in this area of thought has scarcely been surpassed by any other Briton, certainly not by any one with such varied interests.

HATS OFF PLEASE!

Again the London Correspondent to THE AMERICAN FRIEND, together with the members of his family resident in the British Capital, have been favored by a call of a traveling friend. This time it was Dr. William E. Berry, Professor of Greek and Latin at Penn College, Oskaloosa, Iowa. Dr. Berry stopped over for two days in London on his way for a two months' visit to Athens and Rome. The thing that makes this visit of unusual pleasure and satisfaction is that Dr. Berry and your humble correspondent were classmates at Penn College, being members of the famous class of 1900, to which distinguished class belongs President Wm. O. Mendenhall of Friends University, Clerk of the Five Years Meeting; Virgil G. Hinshaw of Pasadena, California, for many years the moving spirit of the Prohibition Party and who, but for his refusal, could have been its candidate for the Presidency of the United States; Sylvester and May Jones, who for so many years served the missionary cause so faithfully and efficiently in Cuba; and—but to make a complete statement of the distinguished services and achievements of this illustrious class would mean an epitome recital of the activities of all the members, twenty-eight of whom are still living and going strong, and is not an appropriate thing to do in "Observations and Comments." In concluding, however, let me say—and I am sure "William" will agree—that the London Correspondent proved himself to be an excellent guide to London and that he "knows

his London" well. And right here before I forget it let me extend a cordial welcome to any Friends (or friends) passing through to call at No. 2 Bedford Place, W. C. 1.

WRONG APPROACH TO UNITY

Church unity is at present a vital question in Great Britain. The Archbishops' Committee on Faith and Order has recently made a report that is of intense interest. True, as someone has pointed out, it is a statement of the problem rather than a solution of it. That this is a reasonable criticism is revealed by the fact that of the twenty-three signatories to it, eight did so after filing written statements of disagreements with portions of it. In addition to these there were fourteen additional memoranda commenting upon the report. In there, other points of difference not otherwise revealed come to light. Four points are emphasized, viz: the Holy Scriptures, the Creeds, the Sacraments and the Historic Episcopate.

The difficulty arises, as it always does, when anyone attempts to say in words what is meant by these or any one of them. An authoritative statement is required; but no one can say by whom it should be made and were this point settled the statement would be arrived at by compromise, just as all statements throughout the history of the church have been arrived at and uniformity of acceptance would, even if achieved, be at the expense of independence of thought. No uniformity of thought exists among the leaders in the Anglican Church. Such men as Bishop Gore, the Bishop of Gloucester, Professor Turner and Dr. Headlam do not agree on some very fundamental matters which would need to be substantially agreed upon if church unity is to be based upon statements of conception. All this should point to the fact that unity can never be achieved in this way. The whole matter of "necessary" religion must be greatly simplified before men can unite. It is disheartening to think that this is not more fully grasped than it seems to be.

BRITISH POLITICS

Just when everyone had come to think that it was but a matter of days until there would be a change in government everything, in a day, almost, has altered, and it now seems that the Labor Government will continue through the remainder of this session of Parliament and if so will be in existence for another year, at least.

While the achievements of the present government, in its foreign activities at least, up to the Naval Conference, have been highly satisfactory to the entire public, its work in domestic matters has not been equally so. Unemployment

grows worse daily. Mr. Snowden's policy as Chancellor of the Exchequer, especially his ruthless attitude toward "safeguarding" in threatening to remove the protective duties from the products of certain industries, has been strongly resented by the Conservatives, while the "coal bill" now pending in Parliament has been unsatisfactory to both Conservatives and Liberals. During the early history of this coal bill Mr. Lloyd

George took a bitterly violent attitude of opposition to certain features in it. Without the Liberal support the Labor government cannot have a majority. It was coming to be conceded that the government would fall on its coal policy, when all at once Lloyd George turned right about face and gave his support.

His reason for so doing, he said, was that he did not want to embarrass the government at this critical hour in the work of the Naval Conference.

The real truth of the matter, however, goes deeper. Because of antiquated methods of representation, the Liberals have been very much handicapped in recent years. While polling a large popular vote they do not have a proportionate representation in Parliament. Mr. Lloyd George desires greatly some legislation on this point before his party faces another general election. Under the present circumstances, another general election would mean the practical disappearance of the Liberal party. The last thing the Liberals desire, therefore, is a general election just now. It is being wondered in newspaper circles if a bargain has not been struck between the Labor government and the Liberal leaders which accounts for Lloyd George's kindly refraining from opposition to the Coal Bill.

In any event the present government seems to be assured of greater longevity than it was supposed to have when the "rapprochement" between Mr. Baldwin and Lord Beaverbrook, which brought the latter back into the Unionist-Conservative fold, alienating him from Lord Rothermere in their joint attempt to float the United Empire Party, seemed to give the "opposition" that measure of strength that would make an attempt to force a general election inevitable. The affairs charged with highly explosive qualities have been pretty well cared for and with strong liberal support the Labor government should move on serenely until the close of this session of Parliament. However, matters in India are in a delicate condition and no one knows what may happen any day. Whatever results come from the Naval Conference, the Labor government will not be held responsible to the extent of making them a test of confidence.

LITERARY DIGEST POLL

From latest published report: for enforcement, 712,549; for modification, 754,266; for repeal, 1,049,257.

Most of our so-called reasoning consists in finding arguments for believing as we do.—*Robinson*.

The missionaries have done more to benefit India than all other agencies combined.—*Lawrence*.

CLIMBING ALONE

Lonely, I climb up the mountain side,
Through the woods, by the rushing stream;
Lonely, I follow the trail o'er the rocks,
And climbing alone, I dream.

I dream of those who have made the trail
As it zig-zags from root to stone,
Who have marked the trees and piled the rocks
For others, like me, alone.

How they followed the brook's shifted pathway;
How they skirted the deep canyon wall,
And bridged the tumbling waters;
Placed a rail lest the dizzy one fall!

I meet friendly groups, blithe and care-free;
The well-trodden pathway they fill;
They climb a short way up the mountain,
Then turn—wander gaily down hill.

I leave, far below, the tree's shelter;
The steep, rugged trail I scarce find;
Only piled little stones here and yonder,
The marks of the Trailblazer kind.

So lonely I feel, and so helpless,
And I long for my friends left below,
In their ease and joy and comfort;
For the help loving hands can bestow.

But I lift my eyes up the hillside—
Far up, so far up, is my goal!
Though lonely and tired and heartsick,
I will follow the urge of my soul.

For One has trod this steep pathway,
And others have gone in His trail;
For me they have left signs and tokens
So that I, though alone, need not fail.

As I climb, as I dream, as I struggle,
Let me strengthen the bridge, add a stone;
Let me some way make plainer the pathway
For others who follow alone.

And I seek only this at the summit—
The face of that first Guide to see,
And hear some loved voices saying,
"You made the trail easy for me."

LELIA S. MARSTALLER.
Brunswick, Maine.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

G. E. P. MAKING THE ROUNDS OF OUR FOREIGN CENTERS

On March 29th, Clarence E. Pickett, the Executive Secretary of the Service Committee, sailed for Europe on the new fast liner, *Europa*. His first three days on foreign soil, April 4th to 7th, will be spent at Friends House, London, getting the point of view of the Friends Service Council on its own soil. From England he will cross the Channel on April 7th to Germany, going to see Pastor Wilhelm Mensching, in Petzen near Buckeburg. Pastor Mensching is one of the leaders of the German Friends of Quakerism, and was in this country a couple of years ago.

April 10th—"To Berlin"; April 11-17, Berlin, Nuremberg, and Frankfurt; April 17th-20th, German Yearly Meeting. Thus runs the program for Germany. The German Yearly Meeting will be held at Easter time at Wernigerode in the Harz Mountains. There are a dozen or more other Meetings in Germany, but these are the chief, and are carrying on the most important work.

The following week will be spent in Moscow, where Dorice White keeps up our Center, and Alice Davis and Nadalie Danilevsky give service as nurses, and as translators of Tolstoi. Gilbert MacMaster, who has been our representative in Berlin ever since the first child-feeding, (during which he was in charge of the Bavaria district) is to accompany Clarence Pickett. Gilbert has for years made the way smooth for our workers, or for American visitors, into Russia, but has never yet been there himself.

A few days in Warsaw, to see Pani Jagmin, one of our co-workers there, and the work which remains of our labors in Poland; and then Clarence Pickett will go on to Vienna, which he should reach on May 4th. There a full program of talks and visits awaits him, in the Adult School, the Friends International Service Union, the Meeting, the Young People's Clubs, etc.

The traveller hopes to take in the Passion Play at Oberammergau on May 11th, en route for Geneva, which he is due to reach on May 13th. There he will see the most international of our Centers in action, the Student Hostel, the information and hospitality service, etc.

From Geneva to England once more, and London Yearly Meeting. Also "London, Devon, Oxford, Woodbrooke," according to the itinerary. Woodbrooke

probably means a brief visit to Harry and Rebecca Timbres, whose home is there during their final preparations for service at Tagore's Settlement at Santiniketan, India.

Then on June 1st, across the Channel again, and to Paris, for a week with the Paris Center. We hope that he will see something of its characteristic prison work, as well as the Student Club, and the peace activities, and the Friends Meeting. Last item on the itinerary—June 8-13, Crossing, % *Europa*, sailing June 8th, Cherbourg, France.

On June 14th, the Executive Secretary should be back at his desk.

DISTINGUISHED VISITORS

Miss Tolstoi, the daughter of Count Tolstoi, is making a trip to Japan and the United States, the two countries which she feels have the most intelligent interest and understanding of her father and his works. By her visit she hopes to develop even a keener and more sympathetic interest in this great man.

During her stay in Tokyo, she was in close touch with Friends. Among other opportunities for acquaintance, she took supper at the Longstreth Dormitory, of which Hugh and Elizabeth Borton are Wardens, and she gave a talk about her father in the home of Gilbert and Minnie Bowles. Hugh Borton describes for us these two events.

At the Dormitory, it was indeed an Event. "Floors were scrubbed, new chop sticks were bought for the occasion, flowers were gracefully placed in a vase in the middle of the big table, and an elaborate evening meal was being prepared. Every boy who came home from his studies was given some task. The ten resident students all did their share." Besides these ten, there were the Bortons, Miss Tolstoi, and her two companions—fifteen people of five nationalities.

"We turned the meeting into a song contest. One of the Japanese students sang two old folk-songs. Then our Korean representative, who by the way, interpreted for us when the conversation was not in English, as he knows Russian quite well, sang us an old Korean classical song. This inspired our student from China to sing us a song of the herdsmen in his country. Elizabeth and I rendered one or two Negro spirituals. And last, but not least, Miss Tolstoi first played for us, and then sang two old Russian songs. . . . Of course, we

used one language most of the time,—English—but there were private conversations in Russian, English, and Japanese. But we met on some common ground of world friendship."

"In her talk about her father, Miss Tolstoi said that the greatest street in Russia to him was the country street between the fields, over which the peasants, carrying their burdens, would pass. Even at the age of seventy, he was considered the best man with a scythe in his village. When walking through the country, the Count would stop and talk to whomever he met, thus keeping in close touch with the thoughts and problems of the peasants. He was constantly criticized by people who accused him of not living up to his teachings. He taught and worked for a society in which there was equality, and yet people said he lived in luxury.

WE GIVE UP THE REINS IN POLAND

For the first time since our relief work began in Poland nearly a dozen years ago, we have no representative in that country, on account of the restrictions recently placed by the Government on activities conducted by foreigners. We are, however, still deeply concerned in several fields of work. The affairs of the Orphanage are now wound up, thanks largely to Erling Kjekstad, who was so long the agricultural leader of the boys. The children for whom we are still responsible have been arranged for, and the former matron, Jadwiga Bialowieska, will visit them several times a year.

The Peasant Industries—weaving and embroidery done by peasant women and girls from the Eastern Border who much need the additional income—is now to be conducted, on a smaller scale, by two Polish ladies, Friends finding markets for the products, as heretofore, in England, Geneva, and elsewhere.

The Industries Scheme has not only paid its way, but has brought in profits, which are being used for educational purposes. The two houses, in Kobryn and Horodec, used in this work, have been given to Polish committees, the one for a Craft School for Girls, the other for an agricultural educational center. Money was also allocated for building a four-class school at Krivilin.

Today the want of this dying world is Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessings for us, is Jesus. A personal Jesus accepted is salvation. A personal Jesus obeyed is sanctification. A personal Jesus trusted is perpetual joy. A personal Jesus possessed is our only power. Without him all preaching is empty clamor, all church machineries but idle clatter.—Theodore L. Cuyler.

The Christian Life

*A Page Devoted to the Quest
of Reality and Power in
Daily Experience*

Conducted by Ralph H. Boring

"ARE THERE BUT FEW WHO ARE TO BE SAVED?"

Then said one unto Him, Lord, are there few that be saved? And He said unto them, strive to enter in at the straight gate, for many I say unto you will seek to enter in and shall not be able.—LUKE: 13:23-24.

One is interested in this question put by one to Jesus, especially because of its bearing upon the subject of salvation. If the questioner was a Pharisee, or a Sadducee, or a wayfaring Jew, the question must have been put in order to test Jesus, because the Jews were not happy about the universal Gospel that Jesus preached. If the questioner was a Gentile, and methinks he was, it will be worth our while to study the answer of Jesus.

But something further regarding the question. A Gentile, a Roman soldier, a foreign born person living in and around Jerusalem witnessing the temple worship and ceremony of the Jews would wonder if they the Jews were the elect of God and the only ones to be saved. I think there must be many of our brethren who are of a different colour and race living among us in these days who wonder because of the way they are used. "If there are few, who are to be saved."

The incident is fresh in my mind of the four Negro children who tried to board an elevator in a New England department store, but were rudely pushed off and, because of the treatment, of the expression on the face of an indignant clerk who stood by.

I wonder if these Negro children wonder whether there are few to be saved.

Anyway, let us look to the answer of Jesus: "Strive to enter in at the straight gate, for many I say unto you will seek to enter in, and shall not be able." Jesus is never out of date. Men may argue that times change, that religion as clothes can be old fashion, but not so Jesus. His arguments are for every age. When He says, "Strive to enter in at the straight gate," or to quote the Weymouth translation, "Strain every nerve to force your way in through the narrow gate," he is saying what men must recognize as a truth if they are honest, that it is easy to be lost and not easy to be saved.

I can never forget the revelation coming to me, when first I read, John Bunyan's "Pilgrim's Progress." When Christian passed through the wicket gate, it was but the very commencement of what

turned out to be a long, narrow uphill way which was crowded with obstacles and finally, only with great difficulty, did Christian enter the beautiful city.

Another challenging statement of Jesus comes to mind: "He that endureth to the end, the same shall be saved." Again, I wonder what Jesus meant when he said, "Yet, when the Son of Man comes, will He find faith on earth?" Yes, it is easy to be lost, but a mighty hard thing to be saved. "Are there few that be saved?"

Let us be careful in our criticisms of those who have been sometimes called long-faced Christians. The narrow way is a hard way, few go that way, but if we look carefully we shall detect a radiance shining through that solemn face.

Are we quite sure that the reasons we give for empty churches and closed meetinghouses are correct? "Has the pulpit lost its power?" "Has Christianity failed?" "Is the Church of Christ a dying institution?" Is it a significant thing that the Religious Society of Friends is one of the smallest of religious bodies?

The high calling of Christ as interpreted in Quakerism, is "few there be that go in there at." Surely the cause of a diminishing following and a constant sifting out of those who are at first enthusiastically attracted, but who sooner or later slip away and are seen no more is this "High calling of God in Christ Jesus."

A note of warning, for those whom it may concern. Those who speculate on the possibilities of salvation in that unseen world, those who assert that sooner or later all shall be admitted to the light and joy of Heaven irrespective, must remember what it cost Jesus to live and be obedient to the will of God and that there must be a wide gap between the speculator and those "who climbed the steep ascent to Heaven, through peril, toil, and pain."

It is encouraging however that as one reads on in the chapter from which is found our text, many will be found in Heaven some least expected to see. They shall come from the East and the West and the North and the South and shall sit down in the Kingdom of God. "And behold there are last who shall be first and there are first who shall be last."

"He who would valiant be
Gainst all disaster,
Let him in constancy
Follow the Master;
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

"Who—so beset him round
With dismal stories
Do but themselves confound

His strength the more is,
No foes shall stay his might
Though he with giants fight
He will make good his right
To be a pilgrim.

"Since Lord Thou dost defend
Us with Thy spirit
We know we at the end
Shall life inherit
Then fancies flee away
I'll fear not what men say
I'll labor night and day
To be a pilgrim."

JAMES CONEY.

DO WE UNDERSTAND EASTER?

Christ said to Martha, "I am the resurrection and the life." He meant that he really resurrects people from selfish, narrow living. He gives life—big, vital, joyous and much more satisfactory life. The risen and ever-living Christ is, not only the greatest and most comforting fact in history, but the keeping power in our lives today. God is all of life and is everywhere. Our responsibility is, that we are part of him.

When we doubt God, we doubt ourselves. And that is what makes our religion seem so shabby. When it comes to working with our Heavenly Father, he is part of us and is life itself.

He has the whole power of the universe with which to help us, if we will only let him.

The resurrection and life is part of us, and God is just as eager for us to do big things as we are. God is life. How stupid we are! This world should be a glorious place and every one happy. God is in the beauty of the lilies, and in the life-giving warmth of the sun. He is the power in the great waterfall, the mother-instinct in life, and the marvelous intelligence in nature. He is life in you and me, and all the power of mind and body in us are part of him. His spirit gives us energy, and freedom from worry. He is kindness, helpfulness, love, and the spirit of achievement.

When all this takes place in your life, you are more interested in putting God first. You find something infinitely greater than fine clothes and new cars. These things are all right in their place, but should not be first. Solomon majored in worldly possessions, but he never was arrayed like the lily. There is surpassing beauty in the tiny violet and the stately lily, and our Spiritual Father wants it in us, but we only get it by living an unselfish, kind, helpful life. The greater the Christ life in us, the higher our ideals, and the less sin we commit to destroy our bodies.

Easter means resurrection and "newness of life."

ODESSA P. RAYLE.

Spiceland, Ind.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

OLD ARGUMENT AGAIN BLASTED

Editor THE AMERICAN FRIEND:

I am sending this statement to various Friends' papers because I have a deep concern that in the present wet-dry issue Friends shall stand fast. I am especially anxious that we shall not be confused or dismayed by wet arguments that seem plausible at first hearing. Lately I have met several Friends who, without time for investigating or considering carefully the wet propaganda, have been overwhelmed by the deluge of it and are ready to surrender prohibition.

I wish to discuss here one wet argument, plausible on the face of it, but not at all unanswerable. An eminent constitutional lawyer, a representative in Congress from Philadelphia, recently made this point on the floor of Congress. He received great publicity for his speech by the wet press in all our large cities. His argument, old and often answered before, is now being repeated by the wets everywhere. It is that the central purpose of the Constitution of the United States is to supply a framework of government; that the Eighteenth Amendment provides for the regulation of individual conduct; hence the Eighteenth Amendment is out of place in the Constitution and is destructive of the form and purpose of that instrument.

As a matter of fact the Constitution is much more than a frame of government. It contains scores of provisions guaranteeing the rights of individuals and prohibiting the invasion of those rights. In 1920 the Solicitor-General of the United States said before the Supreme Court:

"The Constitution and the Amendments heretofore adopted are full of rules of law by which the activities of the various agencies of government, both State and Federal, and the rights and duties of persons are fixed or regulated. The Thirteenth Amendment, particularly, is almost an exact prototype of the Eighteenth Amendment and operates upon individuals in the same way."

In the case then before the Court the wets were trying to have the Eighteenth Amendment declared invalid, as not germane to the Constitution and hence not within the amending power. The Supreme Court held that prohibition "as embodied in the Eighteenth Amendment is within the power to amend reserved by Article V of the Constitution."

No doubt many people honestly believe it unwise to place police regulations in the fundamental law. Yet one is war-

ranted in suspecting that in some cases there is a connection between a lawyer's love of a cocktail and his view of the Constitution. At any rate, the Amendment is there, it is not the only thing of its kind in the Constitution, and its validity has been upheld by the Supreme Court. To claim that it is subversive of our form of government is little less than an affront to our intelligence. Yet this old argument has now been given a new lease of life and is being heralded far and wide by the wet press.

The prohibition of the beverage liquor traffic is a valid policy, made necessary by the new conditions of this high speed age. The United States is pioneering for humanity in this cause and, in spite of possible temporary set-backs, is sure in the long run to win. Friends have a worthy record in this as in other great reform movements. I hope and pray that in the present crisis they will not be found wanting.

RAYNER W. KELSEY.

Haverford, Pa.

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AT MALTA AND SAINT PAUL'S BAY

Editor THE AMERICAN FRIEND:

So interested were the passengers on the *Calgarie* in Saint Paul that over one hundred made the special trip out from the city of Valetta some ten or fifteen miles to the scene of the shipwreck. Any one visiting St. Paul's Bay can readily see how accurate is the account as given in the 27th and 28th chapters of The Acts. Some little distance from the Bay is the church of St. Paul which is on the traditional site of the house of Publius, "who received us and lodged us courteously three days," and whose father Paul healed. Evidently Paul laid a good foundation those three months which he staid on the Island on which others have builded for we are told that nowhere in so small a community are the churches so numerous and gorgeous as in Malta at present.

Malta is a small island containing less than 200 square miles with a population of over 80,000, much over peopled. As might be expected, there is little uncultivated land on the Island. From Valetta out to St. Paul's Bay, the country is a beautiful one with gardens and cultivated fields all the way. Heavy rock fences and walls divided the fields. Alfalfa and so called clover abounded. There were cows, calves, sheep, mules, donkeys and goats. Through the streets of the city we saw men leading flocks of

goats. They would stop at a doorway, milk a goat, someone from the house would take the milk and the man would whistle to his herd and they would go on to the next place. Donkeys are very common and much used as beasts of burden, and in farming.

As one drives from Valetta, he is impressed with the number of churches. The most beautiful church in the Island is the Church of St. John, built largely through the gifts of the Knights of St. John where was the head of the Order for many years. On the marble floor are memorials to 400 of the Knights while the ceiling is decorated with scenes from the life of St. John. Napoleon removed some of the treasures from this church. The quick wit of a priest saved the silver gates of the high altar for he painted them black.

So many of the places we have seen, such as Malta, have demonstrated the ruthlessness and destruction of war. Thus at Valetta, in the Museum are many types of armour. Most seem to be for men of less than the average stature of men today, but there is one once worn by the giant of the Island, a man more than seven feet tall, and his helmet alone weighs twenty-seven pounds. At Valetta one is shown the Opera House where the celebrated Patti made her debut, and for the concert was paid \$25.

Malta and its dependencies include a number of small islands, among them, Gozo and Comina. They seem to be igneous in character with more or less tertiary sedimentary rock on the surface. The island is well fortified and stands with Gibraltar as of value to Great Britain as a Mediterranean port. It is about fifty miles from Sicily and only about two hundred from Africa. The climate is so favorable that two or three crops are raised each year.

Malta is now and long has been of historic importance. It has been called "The Shield of Christianity." Within the 3,000 years of its history the Island has been under the dominations of seven of the great civilizations or nations of the world.

ELWOOD C. PERISHO.

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THE PROGRAM OF PEACE COMMITTED TO NAVAL EXPERTS

Editor THE AMERICAN FRIEND:

The manufacturers of listerine through their advertisements have assured the world that their favorite commodity will kill 200,000,000 germs in fifteen seconds. It has become a universal misfortune that naval experts and misers of industry who have controlled the London Conference were not anointed with listerine at the beginning of the Conference. Betrayal was never more complete when perfidy and deceit lured the black pagans of Africa on trader ships to be exported

and sold in the slave markets of the world.

The background of the London Conference was twelve years of aggressive peace agitation which kindled hope in the universal heart as never before, resulting in the League of Nations, the World Court, Locarno, and culminating in the Kellogg Peace Pact which was eagerly signed by all the leading nations of the world. The call of the London Conference was designed to further the interests of peace by good will, cooperation and the fellowship of universal brotherhood and to take a forward step to sanction the Peace Pact by making it effective and to make permanent in the world a mind and will to peace. The whole background, and the Peace Pact in particular, has been betrayed by the delegates sent by the very nations that fostered and brought forth the greatest pledge ever signed by the nations of the earth. This Conference has ignored the greatest act of international diplomacy ever known and trampled underfoot the life-breathing hope of all the commoners of mankind. In the deepening shadows of this Conference it is easier to see why Jesus so repeatedly and insistently warned against the danger of riches and that the moral textbook of the world declares that the love of gain is the root of all evil.

From the beginning of the work of the London Conference the germ of selfishness which is the source from which all wars come, has dominated the action. Whether it be France demanding pledges for national security, or the American delegation demanding greater battleships, to fight nations from which they would avoid "entangling alliances" or whatever hedge the belligerent spirit or munition venders may offer to hide behind, the way was blocked for measures for peace which the delegates were entrusted to accomplish.

The newspapers refer to these delegates as "naval experts." Why should we expect "naval experts" to limit or reduce the only instruments which they know how to use and have spent the best years of their lives to learn how to manipulate? They tell us that Shearer was not there, but munition makers and shipbuilding interests *were there* who were "shearing" for the same fleece. Private interests and "naval experts" spell the failure of the London Conference. As well ask the farmers to scrap their plows, cultivators and tractors as to expect "naval experts" to limit or reduce their only means of support. When will we learn to put the program of peace in the hands of its friends? Naval experts were trained in federal schools to float their fleets in blood and shoot their path to peace by lordly battleships and destroying cruisers. Recruits for war are never taught that moral agen-

cies, devoutly espoused and cherished by integrity, are greater than arsenals and forts and mightier than guns and explosives. The heart cry of the world for peaceful measures has not been represented in the London Conference.

The Kellogg Peace Pact and all the other agencies of the last decade which have given the world a mind and will for peace will fade in the dark shadows of the London Conference. To betray the trust of the common people brings an irreparable loss in confidence and hope, so necessary to stable government. The paralysis of trust, a discount on recent victories for peace and quenching the ardor of enthusiasm in promoting universal fellowship, cooperation and good will is the psychology of betrayal.

At this writing the Conference is still in session but has given out nothing but crushed hopes and dwindling anticipations. Whatever agreements may yet be offered, if they do not check or reduce the enormously increasing burdens involved in the cost of senseless war, will be a pitiable "sop" to offer to the world and to the nations which they were appointed to represent.

ANDREW F. MITCHELL.

Whittier, Calif.

NOTES FROM PARSONSFIELD

Race Relations Sunday observance began in the morning service when the pastor preached a very appropriate and inspiring sermon from the triple text, "God

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so loved the world that he gave his only begotten Son" John 3:16; "They shall hear my voice and there shall be one fold and one shepherd" John 10:16; "A new commandment I give unto you: that ye love one another" John 13:34.

The evening service continued the observance in an unusual type of worship. An opportune program was rendered by the young people of the church. It took the form of a radio broadcast consisting of chorus selections, solos, duets and readings. The participants were hidden and the worshipers, by using their imaginations, felt that the program was coming to them through the loud speaker which stood on the pulpit. This made believe broadcast was thoroughly enjoyed and a sincere spirit of worship was prevalent throughout the service.

Through the generosity of non-resident friends the parsonage has been equipped with electric lights, during the winter. This is not only an advantage to the pastor's family but it has added commercial value to the property.

A new member has been added to our membership list in the person of little Donald Glen, who came to bless the home of Winfield J. and Marie B. Norton on February 22nd.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.—Washington.

QUAKERDOM • AT • LARGE

Elwood C. and Inez Beebe Perisho, who are enjoying a Mediterranean cruise, write that they had the pleasure recently of spending a day at the Friends Mission at Ramallah. They attended Friends meeting and found over 200 in attendance. They report a fine student body and were favorably impressed with the Friends schools and the work being done.

* * * *

Lindley J. Cook, minister of the Forest Avenue Friends meeting, Portland, Maine, has accepted an invitation to become a member of the Seminar to be conducted this summer at Mexico City. This Seminar is conducted annually and is participated in by American religious and educational leaders who seek closer acquaintance with our southern sister republic.

* * * *

Two Friends colleges, Wilmington and Earlham, participated in the second Ohio Intercollegiate Model Assembly of the League of Nations which was conducted in Cincinnati, April 11 and 12. Twenty-two colleges and universities of this section were represented by delegations appearing as members of the Model Assembly from various countries. Wilmington represented Jugo-Slavia and Earlham College represented Canada.

* * * *

Dr. Henry T. Hodgkin, accompanied by his wife, Joy Hodgkin, stopped in Denver, Colorado, for a few hours on April 1 en route to the Pacific Coast. The Denver Association of Friends and the Fellowship of Reconciliation combined to entertain him at luncheon in the rooms of the Y. W. C. A. and about fifty were present. It was a happy occasion and his expression in connection with a world outlook on church and missionary matters were helpful and much appreciated.

* * * *

It appears that another American wedding will take place in the near future at the Friends International Center at Geneva. Announcement has been made that Eva Miles of Salem, Oregon, now a member of the faculty of Guilford College, will be married at Geneva the latter part of July to Algie I. Newlin, also a member of the Guilford faculty who is spending the year at Geneva as holder of one of this year's Biddle Student Fellowships. These young Friends were formerly members of the faculty of Pacific College.

* * * *

Lou Henry Hoover, wife of President Herbert Hoover, attended one of the sessions of Philadelphia Yearly Meeting held the fore part of the month. Accompanied

by one or two Friends, she appeared unannounced and took her seat in the body of the meeting. According to a newspaper account of her visit, she told a secret service man that her presence in Philadelphia was purely an individual matter in connection with the meeting and that she did not wish to be bothered with police clearing the way for her wherever she went.

* * * *

After a year's absence, spent at Walnut Creek, near Oakland, California, B. Willis Beede and family arrived at Richmond April 10th. Willis Beede has greatly improved in health and is soon assuming his duties as General Secretary of the American Friends Board of Missions. During his absence, Charles O. Whitely has rendered good service as acting Secretary of the Board. Since November he has been dividing his time between the Richmond headquarters of the Board and Marshalltown, Iowa, where he is serving as pastor of the Marshalltown Friends meeting.

* * * *

William C. Allen of Denver, Colorado, an occasional contributor to the columns of THE AMERICAN FRIEND, plans to sail for England May 9th accompanied by his wife, Elizabeth Allen, where they expect to spend a few months with relatives and friends. William Allen, in recognition of his widespread and effective influence for peace, has been invited to attend the meeting of the Committee to make preparations for the Conference for International Peace through Religion, which latter will probably be held in 1931. This appointment will doubtless involve spending some time on the Continent.

* * * *

L. Herbert Reynolds, pastor of the Friends Church at Cherokee, Oklahoma, was unanimously elected by the city commission to act as playground supervisor for East park during the coming year and will assume his duties with the park and the city children, June 1. He will also supervise the building of two baseball diamonds to be used by the children during the day and by grownups during the evenings. He is planning two tennis courts and an up-to-date croquet

ground where young and old alike may play. Many people of Cherokee have expressed themselves as being in full accord with the commission's appointment and will cooperate with the city and the supervisor to the fullest extent. All children of the city, whether church members or not, will be accorded the same privileges at the park.

* * * *

Word comes of Henry and Joy Hodgkin's extremely busy and interesting travels in the west. At the University of Wisconsin, at Madison, Henry Hodgkin had an extremely worthwhile visit and met Alexander Meiklejohn and George Collins. He spoke at Northwestern University at Evanston, Illinois, and at Hull House in Chicago. He had a fine week-end in Central City, Nebraska with Ora Carroll and found much interest among the students in Nebraska Central College concerning the development of "Pendle Hill." The California branch of the American Friends Service Committee is planning a special conference and retreat at Berkeley under the leadership of Herschel Coffin. Howard and Anna Brinton are planning a meeting for them, also. Easter Sunday will be spent at Newberg, Oregon, and Levi Pennington has arranged a program of a week's duration in that region.

* * * *

Harry T. Silcock, one of the Secretaries of the Friends Service Council of London Yearly Meeting, who was returning from China, where he had been a member of the joint Friends deputation, to which we have referred occasionally in these pages, stopped off at Richmond April 9, where he had a busy day with Friends. The first half of the day was spent at the Central Offices where he had lunch with the staff at noon, after which he talked to staff members and a few other interested Friends on conditions in China as he had observed them. From the Central Offices he went to a meeting of the Missionary Society of Richmond Women Friends whom he addressed. In the meantime, Carolina M. Wood, who was a member of the deputation, arrived on the afternoon train and after a breezy greeting to Central Office folk she and Harry Silcock, who had traveled from Japan by different routes, met at Earlham College, where a tea was given in their honor. Following a social hour, Harry Silcock spoke of his impressions of India, which he had visited on his way to China, while Carolina Wood brought to Friends something of her experiences in and feelings regarding China. These Friends, accom-

MAKE RESERVATIONS EARLY

Ruth W. Kelsay and Caroline Philips are completing their European Party sailing June 20th. An ideal opportunity for Friends to travel in a Friendly group under experienced conductors. Early reservations should be made. \$785—67 days.—Address inquiries to Friends School, Wilmington, Delaware.

panied by a young Chinese gentleman who is going to England for study, left on the afternoon train for Philadelphia where they were to make further report of the work of the joint deputation.

NEWS OF OUR MEETINGS

Under the efficient leadership of John W. Kohout, the Bible School of the Denver, Colorado, Friends Church has made substantial progress during the last six months. The meeting has appreciated his work as superintendent so much that he was unanimously elected to that position for another year. On March 30, at the suggestion of Alida Cope, President of the Women's Missionary Society for the past year, the whole school, numbering 132 persons, arose and stood for a few moments as an expression of their high esteem of the superintendent, the officers and teachers of the school. Since the first of March, the Bible school has made progress in the attempt to win every member of the school to Christ. The effort is to reach a goal on Easter morning when recognition will be given to those who have recently started on the Christ way of living.

* * * *

Bethel Church, six miles north of New London, Indiana, held a two weeks' meeting, March 16 to 30, with E. Howard and Ruth P. Brown as evangelists. The blessing of God was most graciously manifest in that covenants that had been broken were renewed, and conviction came upon the unsaved. The church was much encouraged and built up in the Lord. Friends thank God that the way was opened for these workers to give two weeks of their time here.

* * * *

The April schedule for Church Night at First Friends Church in Indianapolis included a musical pantomime, sponsored by the Business Women's Class and presented by the Marion County W. C. T. U. on the 4th, and a speaking contest given by children in the church and promoted by the Literature and Peace Committee, on the 11th. The Monthly Meeting with special devotional service by the pastor, Ira C. Dawes, will be held on the 18th and, on the 25th, a play, "The Arrival of Kitty," to be presented by the young people of the church. There were services each night during the week of April 14-18. The final church supper of the year will occur May 2 when the Plainfield Quarterly Meeting will be guests. The Youth for Peace Contest, April 11, was held under the auspices of the American Friends Service Committee. The children participating were: Loraine Brown, Evelyn Hadley, Esther Kirkoff, William Mayes, Enos Pray, Frank Doan Streightoff.

* * * *

Westboro, Ohio, Friends Church in Wilmington Yearly Meeting recently

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closed a two weeks' evangelistic campaign with Ralph D. Perry and his wife of Londonderry, Ohio, as evangelists. The gospel was preached in its fullness and power, and the Spirit-filled singing of Mrs. Perry added greatly to the services. A goodly number found Christ in conversion or in renewing their covenant, and the services of these workers were greatly appreciated by everyone.

* * * *

A two weeks' series of meetings at Winchester, Indiana, conducted by the pastor, Frederic E. Carter, was well attended and there was a hearty cooperation from all groups of the meeting. Two special attractions were the Community Chorus of Carlos City and the Reed Quartet from Muncie that drew large gatherings. The messages were soul-stirring and resulted in great good.

* * * *

Friends at Springfield, Colorado, have organized a new monthly meeting, and the meeting for worship is held where the mission was held formerly. The need for a new church building is felt and plans are being formulated for one. While the monthly meeting is small, Friends feel that they must have a building to meet the need in this growing town, the county seat of Baca. At present many people from the east are coming this way and the outlook is encouraging. During the month of March the Rose Evangelistic Party conducted a tabernacle meeting, aided by the pastors, Nixon and Minnie J. Rich.

* * * *

Daniel W. Whybrew of Upland, Indiana, assisted the pastor, Leonard Wines of Marion College, in a three weeks' series of meetings at New Holland, Indiana, which closed on April 6. The attendance was good and a good degree of interest was manifested. Special music and a song service each evening conducted by students of Marion College and the young people of the community were much appreciated. Gospel messages were given forcefully bringing conviction to the unsaved and fifteen accepted Christ as their Savior. It is hoped that the good work may still go on.

* * * *

Ida T. Parker of Trumansburg, N. Y., pastor at Perry City Meeting, sends a

calendar used in the Enfield Falls Larger Parish which gives the activities for each month and a golden text for the month. A road map of the parish is given covering approximately a section twenty-five by ten miles and the location of the churches indicated. All the pastors, except herself, are Methodist, and they also serve a Presbyterian congregation at Mecklenburg and a Baptist congregation at Enfield. Friends entered the fellowship of this rural parish last fall. Each Monday morning the pastors meet and at present they are reading together, "The Christ of Every Road," by E. Stanley Jones. Despite some faults and weaknesses still apparent, this seems to be the way to solve the problem of the rural church.

* * * *

Newberg Meeting held a special series of meetings during the week of March 23, 1930 under the leadership of Chester A. Hadley, pastor of the First Friends Church in Portland. The meetings were well attended and decidedly helpful, both in the strengthening of the church and in the ingathering of some who were in need of help. Chester Hadley was the speaker at the chapel services at Pacific College during the week, where his messages were extremely practicable and very helpful.

WILMINGTON NEWS NOTES

Within recent weeks, Wilmington, Ohio Friends have been addressed by J. L. McWilliams and N. E. Bennett, ministers in Wilmington; Harry L. Leasure, Evangelistic Superintendent of Center Quarterly Meeting; Miss Gracchio Leggo Houlder of Australia, who is lecturing in the United States for World Prohibition; and Carl McQuiston, professor in Cairo University, Cairo, Egypt, who discussed the economic problems of Egypt. Rebecca Farquhar McQuiston talked before the Sunday school on April 6, about home life in Egypt. She was dressed in the costume of an Egyptian woman, and was assisted in her demonstration by a group of children dressed in Egyptian fashion.

The Intermediate and Junior Departments of the Sunday school recently

mailed three Treasure Chests of Fellowship and Goodwill to the children of the Philippine Islands.

A delightful entertainment was accorded 123 members of Ada Chapel Mission in East Wilmington by the Ada Chapel Committee of the Monthly Meeting in the service of a delicious dinner honoring the sixty converts whose names were added to the roll during the recent evangelistic services conducted by Harry L. Leasure and his wife. Adah H. Jenkins, chairman of the committee, in her usual capable manner planned for and directed the occasion. Tables presented a beautiful appearance in their seasonal decorations, and a wonderful chicken dinner in bountiful portions was served by a bevy of girls of the church who worked untiringly toward the success of the dinner. The evening will long be held in memory by the large number who participated in its pleasure, and especially were those in attendance grateful to Walter Shoop of Sabina Friends Church who provided an enjoyable program of accordion solos as another feature of the entertainment.

Culminating several silver medal peace contests held in various Friends churches, a gold medal peace contest was held in the Wilmington Church, Sunday evening, April 6. Speakers were the winners in their respective churches. Those taking part were Otho Holmes, Wilmington; Merdith Bogan, Springfield Church; Jeanette Hartman, Chester; Richard Linkhart, Ogden; Christina Thomas, Beech Grove; Cecil Hartman, and Marjorie Hill, New Burlington. The medal was awarded to Merdith Bogan. A ladies' quartet composed of Pearl Sprouse, Bessie Bogan, Stella Bailey, and Susie Morey, and a soloist, Orville Bevan, furnished special music.

BLOOMINGTON ACTIVITIES

Moses T. Mendenhall, Yearly Meeting Superintendent, gave morning and evening messages on March 23, at Bloomington, Iowa, to appreciative audiences. Friends were grateful for this visit and rejoice that two came forward for prayer that day. The contest in the Bible school is increasing the attendance, and since remaining for the meeting for worship is one of the points of merit, the attendance of the morning congregation has also increased.

The Missionary Society and Ladies' Aid met on March 12 with Mrs. N. C. Lake, and a pot-luck dinner was served at noon to twenty-five women. The leader was Esther Stortz. After a devotional period, the lesson from the study book, "From Jerusalem to Jerusalem" was given by Athena Mortimer, and a miscellaneous program of readings and games, which time was heartily enjoyed. The president, Ola Garnes, conducted the business meeting at which a contest,

using mite boxes, was arranged by choosing sides. Half would put pennies in their boxes on cloudy days and the other half on sunny days. The weather until noon determined how the day was to be classified. Many decided that larger coins would find their way into the boxes. At a set date, the losing side must treat the winners.

The pastor's brother and family, Dr. and Mrs. F. S. Mortimer and son Jack, Bloomington, Illinois, were visitors at meeting on March 30, and his message was much enjoyed. Some from here plan to attend the Missionary Conference at Oskaloosa in May and consequently Springdale Quarterly Meeting will be moved forward a week and convene at Muscatine on May 9 and 10. The Community League, April 2, was addressed by J. B. Rendall, pastor of the Muscatine Presbyterian Church, on "What is Success?" There were vocal selections by Joe Lange, readings by Elizabeth Stellrecht, and a splendid letter was read by Drew Kramer from Harry and Emma Vanalta and Arlene now at Pasadena, California. Refreshments and a social time followed in the church basement.

The regular monthly Christian Endeavor social met, March 15, at the home of Esther and Ruth Stortz. St. Patrick's Day colors prevailed and the Irish theme was worked out in many of the games and stunts. Delicious refreshments were served by the hostesses and everyone declared it a most enjoyable evening. The next social will be at the home of Keith Hetzler.

AT WINCHESTER QUARTERLY MEETING

Winchester Quarterly Meeting was held February 17, and again registered as a meeting of more than usual interest. The meeting on Ministry and Oversight furnished the keynote in the theme presented by Ira C. Johnson, in the thought of "clean hands and a pure heart." He was followed by Merle Huff and Howard W. Cope of Muncie.

At the same hour, the Young Friends Quarterly Meeting convened in their meetingplace in the basement. They were also "climbing the peaks," and seeing wonderful visions of what lies before. Gordon Keys led the prayer service, in an especially earnest manner. Mills Carter read the Scripture lesson, and Marcell Thornburg led the song service in his usual splendid manner. The discussion on the "Parable of the Sower" was given by Ruth Macy, Margaret Simmons, Rachel Drake, Madonna Briner and Rebecca Kabel. The thought, "Closer to God," with first, the scene, then the soil, the wayside, the thorns, the good ground, was given in a manner far above the average. A charming duet was rendered by Martha Ann Payne and

Ruth Howse. Esther Pickett gave an enthusiastic talk on the subject nearest her heart, "Missions," and the Conference to be held at Oskaloosa in May.

At the Quarterly Meeting proper, Chas. W. Sweet led with an impressive talk on "Representing Jesus," and Fred E. Smith brought a stirring message on "The Cross;" its drawing power; the bearing of the Cross; the agony of victory; closing with the thought that "the Cross must be a vital experience." Ira Johnson followed with an earnest exhortation on "How shall I escape if I neglect so great a salvation." He was followed by Lee Chamness.

Esther Pickett of Fountain City spoke on "The Big Job of the Church," with its vital duties, and all were reminded of our particular interest in Jamaica by Alice Kennedy; in Africa, by Margaret Parker; East Tennessee, by Fred McMillin, and of Esther Baird in China. The Quarterly Meeting voted to send, two delegates to the Oskaloosa Conference.

Fred Smith gave a talk on the United Budget, and Howard Cope voiced the conviction "If the Church loses her vision, she is doomed."

The meeting closed to convene in Muncie on May 17.

FRIENDSWOOD NEWS ITEMS

Friendswood Quarterly Meeting was very much benefited by the visit of our Yearly Meeting Superintendent, Arthur B. Chilson. Several meetings were held at Friendswood which were a time of refreshing from the Lord and might be termed both missionary and evangelistic. The meeting endorsed the evangelistic program of the Yearly Meeting and will endeavor to enter into it as much as possible.

A Gospel Band has been organized with Leigh R. Barrett as leader, which meets at 9 o'clock Sunday morning. This band is conducting a revival meeting at Alert school house, where Mrs. E. S. Bales has an outpost appointment.

Arthur Chilson had one appointment with League City Friends while here. At Kemah, Texas, on Galveston Bay, they are sponsoring an appointment by G. G. Anderson, a member of Friendswood Meeting and a former Salvation Army worker. This work is starting out with much promise.

Friends are thankful for the deepening in Christian life and a desire to reach others with the "power of salvation" which has resulted from the faithful messages of the superintendent in our midst.

The Day of Prayer was observed March 7 in a way very helpful to all in attendance. Especial mention was made for Ruth Baker Kellum and Everett Kellum, this day being Ruth's birthday.

WHITTIER ACTIVITIES AS REPORTED

A trio of our highly esteemed women recently passed, each, her ninetieth birthday. First, Rebecca Hadley Thomas reached this goal on the eighteenth of March. Her daughter, Isabel Moore, entertained in honor of her mother, during the afternoon and evening of the above date, at their comfortable home on North Friends Avenue. Guests came at intervals, reveled in Rebecca's smiles and clasp of the hand, enjoyed the hospitality of the home, then slipped out and away, making room for others. Anna Ankany reached her ninetieth birthday March 21st. Mrs. J. C. Hodson, with whom she resides, gave a dinner reception for her. The occasion was a happy one, for it brought to her a number of her intimate friends who were glad to be present on this milestone day. She was one of the pioneer crusaders in Des Moines, Iowa, during the early days of the W. C. T. U.

Aunt Mary Ann Morris came next. She reached her ninetieth birthday March 24th. She has been in the hospital ever since last Thanksgiving time, when she fell and was seriously injured. She was faithfully remembered on her birth date with cards and flowers.

Katherine Tomlinson, wife of Allen U. Tomlinson, who is Clerk of California Yearly Meeting, has the pleasure and the distinction of having been graduated from a four years' course in Religious Education, sponsored by the United Churches of Whittier. Her diploma testifies to the fact. She is a member of the Women's Bible Class, but works in the Junior department of the Church School. The Sunday following her graduation she was asked to come to the Women's Class for a few moments. She was presented with a basket bouquet of large pink carnations.

David and Grace White attended Berkeley Quarterly Meeting recently held at Lindsay, Calif. They visited her youngest sister who lives a few miles away. John Jessup and family are greatly missed in Whittier Meeting. They now reside in Los Angeles, where he holds the important position of City Engineer. David G. Yarnall and wife, of Wallingford, Pa., are visitors at the home of John R. White. David Yarnall is a manufacturer of Philadelphia.

Our pastor is giving a series of "Studies of the History, Faith and Practice of the Friends Church," at the mid-week services. These are full of interest to all and especially so to the many new members who have not previously had a Quaker environment.

Sarah V. Sharpless entertained at her beautiful suburban home March 29, in honor of "Aunt" Mary Allen of Pasadena, who was spending several days with her. The occasion was that of "Aunt Mary's" birthday, but only her

eighty-fifth, and she is as pink, and spry and young, apparently, as a girl in her twenties. She is a cousin to her hostess, and is also a great aunt to Walter C. Woodward, of AMERICAN FRIEND fame. Guests were present from Pasadena, San Diego and Whittier.

David and Hattie Meredith were called back to Iowa on account of the sudden death of their eldest son who passed away in Oskaloosa. They left March 30. Whittier Meeting extends to them sympathy and love.

B. Willis Beede and family have been visiting at his parental home for the past two weeks, but are leaving for Richmond, Indiana.

The Women's Bible Class, Eliza Cox, teacher, met with Sarah V. Sharpless for their April luncheon. We shall long remember our good day together.

The Pacific Coast Branch of the Friends Service Committee met at Whittier College, April 5 and 6. Henry T. Hodgkin was guest speaker. He was the message bearer Sunday morning, April 6, at the meeting for worship.

The Whittier College Girls Glee Club, twenty-six in number, besides their Director, Pauline Terpstra, have just returned from a highly successful trip, as far north as Sacramento. They made the round trip in a large auto bus. They sang at Fillmore before the Lions Club, at Fresno in the M. E. Church, and at Sacramento in the Capitol building right under the great dome. They visited the State Treasury Department and were royally welcomed.

At Berkeley, they sang in the Friends Church April 2nd and were entertained in the homes of the members. The next morning they crossed the bay by ferry and sang over the "Shell Ship of Joy" on the national hook-up with President Hoover. He was introduced as the Quaker President, over the radio network of the National broadcasting system. The occasion was the opening of the radio-telephone system between the U. S. A. and Chile and Uruguay, when President Hoover exchanged greetings with the two presidents of these republics. The announcement was also made that Mrs. Hoover was a Whittier girl, and an honorary alumna of Whittier College. She attended the school when it was only an academy and two years ago when in Whittier received her honorary degree from Dr. Walter F. Dexter, President of the College. Immediately following President Hoover's address the Whittier College Girls Glee Club was put on the air over KPO at San Francisco and released by the National broadcasting system. The announcement was given that the girls were Quakers, from the Quaker College at Whittier. They sang in the new Community Church at Ventura and have several week-end engagements in southern California.

MISSIONARY CONFERENCE IN PROSPECT

The fifteenth General Conference of the Woman's Missionary Union of Friends in America which meets triennially will convene this year at Oskaloosa, Iowa, May 1-5, inclusive. Missionaries who have intimated their expectation to be present are: Alice W. Jones, Palestine; Alice I. Kennedy, Jamaica; Fred L. McMillin, Tennessee; Margaret R. Parker, Africa; Westine Leitzman, Oklahoma; and R. Esther Smith, Central America.

Thursday afternoon, May 1, will be given to registration, informal group meetings, etc., with a get-together supper at 5:45. Group meetings for discussion will precede the regular sessions on Friday and Saturday mornings and consider "Strengthening our Auxiliaries," and "Finance." Special music during the sessions will be largely under the auspices of Irene D. Stranahan. The daily morning Bible Lesson will be given by R. Esther Smith of California. In addition to reports of officers and departments of work, special addresses are announced as on "Peace" by Sina H. Stanton of Baltimore Y. M.; a "Travelog," Amy J. Marvel of Indiana; Mission Activities, by Margaret Parker, Alice Kennedy, Alice Jones, Westine Lietzman, and Fred McMillin. At the close of two afternoon sessions a pageant will be presented, one being a Scene in Jamaica. Frances McDonald of Wilmington as Methods Leader will display several "Visual Methods."

For the Conference Sermon on Sunday morning the Program Committee hopes to have President McCracken of Penn College. At the afternoon service the missionaries present will be in charge and in the evening the principal address will be given by Alice W. Jones of Palestine.

The closing session on Monday morning, May 5, will be given to reports of committees, installation of officers, and adoption of the minutes of the Secretary, Evelyn Haworth, North Carolina. Harriet W. Purdy of Iowa will preside throughout the sessions. The presence of about one hundred delegates is anticipated.

The effects of living at ease are manifold. It tends to make the sense of dependence on God less direct and constant; to create the sense of superiority towards the less "fortunate," as we call them; to awaken covetousness—which really means the desire for more comfort, more show. It tends also to stifle the will to give freely, generously "till it hurts." These are all dangerous effects which we need to study in our own lives.—W. Douglas Mackenzie.

PENTECOST CONFERENCE AT MUNCIE

About fifty ministers, ministers' wives and ministers' husbands of Indiana Yearly Meeting were in attendance at an all day meeting in Muncie, April 9th, to consider the subject of Pentecost and its observance. During the day, besides a time of uplifting prayer and general discussion, they listened to stirring messages from J. Raymond Schutz of North Manchester and Merrill Coffin, pastor of the Friends Meeting in Springfield, Ohio. The noon and evening meals served by the ladies of the Muncie Meeting were greatly appreciated.

Howard W. Cope uttered the keynote of the conference when he said, "We can celebrate the birth of Christ and the Resurrection, but Pentecost can not be celebrated—it must be experienced." Professor Schutz characterized Easter as "life wrought out or offered," Pentecost is "life appropriated." The churches have made too much of Calvin, Knox, Luther, Fox. None of them are the foundation of our Churches. Jesus alone is that. Christ has not dared to give the churches much power in the past as many would use it to overthrow the Kingdom of God by fighting other denominations. As we come to serve Jesus Christ rather than the founder of our denomination we can be entrusted with power from on high. The basis of power then as now was prayer. To experience Pentecost we must make this a year of prayer. A great revival can begin with this nineteen hundredth anniversary of Pentecost only if there is much prayer.

Merrill Coffin stressed Pentecost as a personal relation to Christ; and how we must experience it, lest we "traffic in unfelt truth." We must get down to reality. If we just go along in the same rut, the Holy Spirit is not with us for the Holy Spirit is the author of variety and freshness. We must not let Pentecost go by this year without it does something for us. We need to say to Pentecost as Jacob said to the angel, "I will not let thee go, except thou bless me."

The Conference felt it would like to make two recommendations to the pastors and meetings of the Yearly Meeting, which of course they are under no obligations to accept. The first is that our pastors cooperate in the use of the suggested messages of the Federal Council of Churches of Christ in America; the second, that definite objectives be set before us—possibly some suggested below may be used if desired.

SUGGESTED TOPICS AND TEXTS

April 20: (Easter)—Jesus, Our Risen Lord. Acts 2:32. Evening—the Way of the Burning Heart, Luke 24:32. Or special Easter services.

April 27: Morning—Jesus and His Witnesses, Acts 1:8. Evening—Jesus Our Intercessor. I John 2:1.

May 4: Morning—The Meaning of Pentecost. Acts 2:12 or 16. "What meaneth this?" or "This is that." Evening—The Fellowship of the Upper Room. Luke 24:49. (A call for pre-Pentecost prayer for the Holy Spirit and power.)

May 11: Morning—The Mother of the Pentecost Home. Acts 1:14. (Service adapted to Mother's Day.) Evening—Pentecost and Christian Unity. Acts 2:1. (A plea for love, harmony and true fellowship among all Christians.)

May 18: Morning—Pentecost and the Holy Spirit. Acts 2:4 or John 16:8 or Acts 2:38 last sentence. Evening—Pentecost and Personal Salvation. Acts 2:21.

May 25: Morning—Peter—The Pentecost Preacher. Acts 2:14. Evening—The Evangelistic Results of Pentecost. Acts 2:41.

June 1: Morning—Pentecost and Church Membership. Acts 2:52 or 47. (An explanation of Church Membership.) Evening—The Personal Question of Pentecost. Acts 2:37. "What shall we do?" (The Pentecost call to repentance and confession preparatory to the Pentecost Centennial ingathering.)

June 8: Morning—Pentecost—The Birthday of the Church. Matt. 16:18. (Great ingathering of members.) Evening—Perpetuating Pentecost. Acts 2:46. ("Continuing daily with one accord,") or I Peter 2:15.

SUGGESTED OBJECTIVES

1. Daily individual and family devotions.
2. Every member of the meeting attending church at least once each Sunday.
3. Praying and paying for the extension of Christ's Kingdom.
4. Enlistment of Tithers and Laborers for the Kingdom.
5. Invitations following many of the services, as the Holy Spirit may guide.
6. Special "Upper Room" services for prayer, praise, testimony, confession of Christ and consecration from May 28th to June 8th.
7. Ingathering of members on June 8th. (Some meetings are planning pre-Pentecost evangelistic services. This is worthy of consideration by all our meetings.)

THE CALL FOR RURAL LEADERSHIP

Why are we discussing so much these days the problem of the rural church? Because in many sections of our country we find the rural field one of the most difficult mission fields of the world to cultivate, for it presents in a large measure a "lost home field." The old system of "circuit rider" has broken down, and the fires of religious fervor have been burning low and in some cases entirely extinguished upon the altar of the Rural Church—and countryside home as well.

The call comes for a new type of

Rural leadership and experts in Rural Sociology and the field of Agricultural Economics as well, are endeavoring to meet the need of the Rural Church by providing Rural Life Leadership Training Schools especially for Rural pastors.

It is interesting to note that most of these schools are held in State institutions devoted to the Agricultural interests of the State. Below will be listed schools with dates of the Short Course and also the Director of each school to whom interested pastors and rural leaders can write for further information.

1. Vanderbilt Rural School, April 21 to May 2, Vanderbilt University, Nashville, Tenn. Prof. C. C. Haun, Director.
2. Drew Interdenominational Summer School for Town and County Pastor, May 12 to 30, Drew Theological Seminary, Madison, N. J. Dr. Wm. M. Gilbert, Director.
3. Bangor School for Rural Pastors, June 9 to 20, Bangor Theological Seminary, Bangor, Maine. Prof. Ralph S. Adams, Director.
4. School of Community Leadership, June 10 to 20, Kansas Agricultural College, Manhattan, Kan. President F. D. Farrell, Director.
5. School for Rural Pastors, June 16 to 27, State College of Washington, Pullman, Wash. Dr. C. C. Cleveland, Director.
6. Wisconsin Rural Leadership School, June 30 to July 11, University of Wisconsin, Madison, Wisconsin. Dr. J. H. Kolb, Director.
7. Auburn Summer School of Theology, June 30 to July 18, Auburn Theological Seminary, Auburn, N. Y. Dr. Harry Lathrop Reed, President.
8. Summer School for Town and Country Ministers, July 7 to 18, Michigan State College, East Lansing, Michigan. Dr. Eben Mumford, Director.
9. Indiana Rural Pastors' School, July 14 to 26, Purdue University, Lafayette, Indiana. Dr. O. F. Hall, Director.
10. Estes Park Pastors' Fellowship School, July 15 to 31, Estes Park Association of the Y. M. C. A. Estes Park, Colorado.
11. The Virginia Summer School for Rural Ministers, July 21 to Aug. 1, Virginia Polytechnic Institute, Blacksburg, Va. Under the auspices of the Virginia Rural Church Conference Board, Rev. F. D. Goodwin, Director.
12. Summer School for Town and Country Ministers, July 21 to Aug. 2, Cornell University, Ithaca, N. Y. Dr. Dwight Sanderson, Director.

Friends are largely a rural people especially in sections west of the Allegheny Mountains, and since the location of these schools make it possible for many of our pastors to take advantage of these courses offered it is hoped that a number interested in problems of Rural Leadership may attend at the place most convenient.

Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

To appear Once in a While if not Oftener

"GENTLEMEN" PREFER "FRIENDS"

What's a salutation between Friends? Nothing worth mentioning, if we may judge by the way some of the letters sent us are addressed. Sometimes it is "Dear Sir," and again letters addressed to the Friends Book Store or offices read occasionally just "Gentlemen." Well, we trust that the few of us here of that persuasion can qualify, but the fact is that the majority of us, including the Book Store Staff, are gentlewomen. However, that is not the point to which we are speaking. Aren't these impersonal, stilted forms rather formal for Friendly salutation? Frankly, they leave us cold. We may be a little sentimental, but we like to think of the relatively small body constituting the Society of Friends as being just what its name signifies. Accordingly, we use and prefer the salutation, "Dear Friend."

IN PRAISE OF "UNCLE THOMAS"

Alta Stuart Dean of Beloit, Kansas, writes that she, too, remembers some dear old men and women of the "Uncle Thomas" type, and is sure that many of them did not know much about theology but they knew God. We all remember many such with appreciation. Unfortunately, in the case we cited, "Little Mary," who was a very discerning child, discovered in "Uncle Thomas" of the fire and brimstone sermons what appealed to her as a rather glaring weakness in Christian character which caused her to lose respect for him and confidence in his preaching.

Our Kansas correspondent points out that our children today are hardened by seeing things on the screen more vivid than any description "Uncle Thomas" could have given. In view of the lack of discipline and restraint, even on the part of children from the best homes, she suggests that perhaps one cause is to be found in the fact that we no longer have "Uncle Thomas" to teach us to fear evil. Maybe so, but we are still inclined to the opinion that fear is not the best way to put the love of God into the hearts of the little folks.

NOW WE HAVE THE WHOLE TRUTH

Noting our recent paragraph, "Now We Lose a Congressman," Sceva B. Laughlin of Willamette University, Salem, Oregon, a specialist on Quakers and near-Quakers in "Who's Who in America," writes us that Friend Perisho

told us a near truth and Friend Lukens a half truth, while he is prepared to give us the whole truth—and here it is. Like the scientific truth seeker that he is, our Quaker Sociologist wrote directly to Congressman Williamson regarding his Friendly status and received a prompt reply, a copy of which he encloses.

Congressman William Williamson was born in Mahaska County, Iowa, and says both his parents were Friends; also that he has a brother who is a Quaker pastor at Vale, South Dakota. (This is Martin Williamson, the meeting being named Empire.) He himself was a member for several years, until he located beyond the radius of Friends when he became a Congregationalist. He concludes with the statement that should he again live where there is a Friends meeting he would transfer his membership back, saying, "My heart is still very much with the Friends."

DID GEORGE EVER SAY IT?

In a MacMillan book, "The First American," by Thomas J. Westenbaker, published in 1927, S. B. Laughlin has found this statement attributed to George Fox: "Arise, children of God, and suffer not a witch to live." Our Friend scarcely believes Fox ever said it and wants to enter a protest. Have any of our readers ever caught George in such a statement?

RELATIVITY

"There was a young lady named Bright,
Who traveled much faster than light.

She started one day

In a relative way,

And arrived on the previous night!"

TRY THIS ONE

A certain pastor mourned over a backslider in his congregation, once a regular attendant. He went straight to the man's home and found him sitting before the open fire. The absentee placed another chair for his visitor. The minister said not a word, but took the tongs and lifted a glowing coal from the midst of its fellows and laid it aside on the hearthstone. He watched the blaze die out. Then the man opened his mouth: "You needn't say a single word, sir; I'll be there next Sunday."

TALKING OF RECORDS

Penina Hill Wilson, formerly of Emporia, Kansas, now living near Knightstown, Indiana, writes us that her husband subscribed for *The Friends Review* from 1853 until it was merged into THE AMERICAN FRIEND in 1894, then had the latter without loss of a copy until his death in 1898. Since that time she has taken the paper, this being the seventy-eighth year in succession that the church paper has come to their home. We may

add that our Friend's appreciation of THE AMERICAN FRIEND matches her time record.

PLEASE DON'T PASS THIS BY

Two or three weeks ago we published an earnest appeal for funds with which to send the paper, first, to deserving workers not financially able to subscribe for it, and second, to public libraries. We have received some response but it is not yet adequate. We sincerely hope more Friends will respond. This is a real need—and a real opportunity.

WE ALMOST DESPAIR

Word has come to us that criticism of THE AMERICAN FRIEND was voiced recently in a western quarterly meeting on the ground that the news columns of the paper are devoted largely to Eastern Friends to the exclusion of those in the West. On the other hand, about the only criticism we get from the East is that so much of our news has to do with Western Friends!

This criticism from the quarterly meeting in question tickles our funny bone. We venture the assertion—and we have been looking through recent issues to verify it—that no Yearly Meeting in America has been filling so large a part of our news columns during the past months as that one in which the complaining quarterly meeting is located.

Moreover, again let us remind the West, the East and all between that we welcome news from all sections and seek earnestly to get it. We have tried to secure in as many meetings as possible good correspondents who correspond. We undertake to publish news from all Friends without favor, but we do not undertake to manufacture it. Now is the time for all good reporters to do their duty.

RELIGIOUS EDUCATION IN NORTH CAROLINA

Adventuring in Religious Education at Nahunta, North Carolina, included a plan, a program and a challenge. The plan was as follows: (1) A meeting of the pastoral committee; (2) a meeting of the Bible school workers' council; (3) personal conferences; (4) contacts with public schools; (5) home visitation work; and (6) evangelistic meetings.

The program: (1) At the pastoral committee meeting held, the duties and obligations of elders and overseers were prayerful considered. Members of this body pledged their loyalty to the campaign which followed. (2) The officers and teachers of the Bible school discussed plans for the betterment of the various departments. (3) A few personal conferences were profitably held with Bible school leaders. (4) Five addresses were made at public schools of the community. Three of these at Nahunta, one at Ay-

cock, and one at Kenly. The cooperation of teachers and pupils was greatly appreciated. (5) A number of homes were visited in the interest of the work. (6) A series of evangelistic meetings was begun on Sunday morning, March 9th, and continued until March 16.

During this time sixteen services were held including one talk, to an adult Sunday school class, one children's meeting, and one meeting with young people. There were also three week-day meetings and one service each evening during the week, in addition to two services each Sunday. At these meetings, topics of Religious Education and of general interest to Friends were discussed. These included such subjects as Missions, Temperance, Peace, Finance, Quakerism, and decisions for Christ.

Vocal music added much to these meetings, there being two choirs, one composed of children, and the other largely of young people. Attendance and interest were good throughout, and at the closing service, two people professed Christ as their Savior, and a third person, a man sixty-one years of age, gave his name as a member with Friends.

The entire plan was sponsored and

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

Canada: Toronto, Ontario; April 23; Arthur G. Dorland, University of Western Ontario, London, Ontario.

New York: Poughkeepsie, New York; May 28; L. Hollingsworth Wood, 501 Fifth Avenue, New York City.

Nebraska: Central City, Nebraska; June 3; M. Herbert Watson, Central City, Nebraska.

Oregon: Newberg, Oregon; June 10; Edward Mott, 1169 Kirby Street, Portland, Oregon.

California: Whittier, California; June 18; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 169 Concord Street, Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

carried out by Marie Cassell, Field Secretary on the Board of Religious Education of the Five Years Meeting, assisted by Benjamin H. and Pearl Millikan.

BIRTHS

NEWSOM—To Clarence W. and Miriam P. Newsom, Elizabethtown, Indiana, December 27, 1929, a daughter, Ruth Edna.

RATLIFF—To Willis and Cecil Ratliff, Fairmount, Indiana, April 2, 1930, a daughter, Doritha Ann. They are members of Little Ridge Meeting.

MARRIAGES

GRAY-MEREDITH—At the home of Mr. and Mrs. William Van Kirk, Elizabeth, Pa., March 15, 1930, S. Mae Meredith and William W. Gray. Both received their education at Penn College, Iowa.

DEATHS

PASCHALL—At the home of his daughter, Annie Strong, Marianna, Arkansas, April 6, 1930, Chandler Paschall, a minister of the Gospel and a graduate of Southland College.

MEREDITH—After a brief illness at Mahaska County Hospital, Oskaloosa, Iowa, March 29, 1930, Ozro J. Meredith, eldest son of David and Hattie E. Meredith, in his 39th year. Those surviving besides the parents are his wife Frances H. and daughter Janet, and brothers, C. H. Meredith of Searsboro, Robert D. of Whittier, Calif., and one sister S. Mae Gray of Steubenville, Ohio. A birthright member of the Friends Church, later joining the M. E. Church where he served in responsible positions and as member of the official board.

FOR RENT

Completely furnished apartment. Two blocks from Teachers' College, Union Seminary and Columbia University, facing park. Reasonable rent May 15 to October 1, or part time. D. W. Michener, 501 West 122nd, New York City.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1262 Euclid Ave., West.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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